AN ANTIDOTE OR SOVERAIGNE REMEDIE AGAINST THE PESTIFEROVS WRITINGES OF ALL ENGLISH SECTARIES.

AND

In particuler against D. WHITAKER, D. FVLKE, D. BILSON, D. REYNOLDS, D. SPARKES, and D. FEILD, the chiefe vpholders, some of Protestancy, some of Puritanisme.

In which the true Catholike Doctrine, in the chiefest points of Faith, called in Question by the Protestants of our time, is explained, defended, and their principall Obiections answered.

By S. N. Doctour of Diuinity.

THE SECOND PART.

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Deut. 32. vers. 30.

How should one be able to pursue a thousand, and two put ten thousand to flight? Is it not therfore because their God hath sould them, and our Lord hath inclosed, and made them thrall?

Permissu Superiorum. M. DC. XIX.

Syn. 7. 61. 173

Norris (Sylvester)

Elizabeth

Bullo Aurache
July 1900

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THE principall mantayners of Protestancy, of whom I spake in the former page, are D. WHITAKER, D. FVLKE, D. BILSON, and D. FEILD.

THE pillars of Puritanisme, are D. REIMOLDS, and D. SPARKES, who were chosen Proctors for the Precisian faction in the Conference before his Maiesty, at Hampton-Court.

804:97
See 296-8:36
X ref 77...2705

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BOOKE

THE FOVRTH BOOKE

THE EIGHTENTH CONTROVERSY

MAYNTEYNETH

Originall *sinne to be abolished by* Baptisme, *and Concupiscence remayning to be no sinne: Against Doctour* Whitaker, *Doctour* Feild, *& Doctour* Abbot.

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CHAP. I.

IT is the proper badge, and common custome of such as wander from the truth, sometymes to stray in the extremity of one errour, sometyme of another; one while by excesse to ouer flow the bankes of truth, other while to sticke in the sands by want or defect. Thus (a) *Sabellius* erring by defect, gayne-sayd the distinction of Persons in the mystery of the holy Trinity, and (b) *Arius* by excesse multiplyed, or rather deuided the vnity of their Essence. (c) *Nestorius* would haue no Hypostaticall, or Substantiall vnion betwixte the diuine and humane nature of Christ, & (d) *Eutiches* would

(a) *Ambr. l. 1. de fide cap. 1. 2.*
(b) *Nazi. orat. 5. de Theolog.*
(c) *Euagr. l. 1. cap. 2.*
(d) *Theod. l. 4. haeret. fab. c. vlt.*

admit no diuision betweene them. (e) Iouinian so highly commended Matrimony, as he equalled it with virginity. (f) Saturninus, Tatian and others misprized it so much, as they wholy condemned it as an execrable and vnlawfull thing. The (g) Carpocratians, Gnosticks, and Collyridians honoured Images with sacrifice and diuine worship, the (h) Turks, Image-breakers, and our Protestants deprive them of all religious worship. (i) Pelagius the enemy of Gods grace, attributed too much, (k) Manichæus with our late Ghospellers too little to the liberty of Freewill. And to come to my purpose, the same (l) Pelagius, Iulian, the Armenians, and Anabaptists of our dayes extenuate the fault of Originall sinne, deny it to be infectious to the soules of infants, or any thing necessary for the cleansing of it. M. Luther, Caluin, Feild, Abbot, Whitaker, and all other Protestants exaggerate it so far, & make it so contagious to the whole offspring of Adam, as it can neuer be purged or washed from them.

(e) Aug. l. de hæres hær 81. 82.
(f) Iren. l 1 c. 22 30.
(g) Alfon. de cas. v. Imago.
(h) In Alcoran. c. 15. & 17. Bilson. 4. par. p. 545. & sequent.
(i) Aug. ep. 106. & 107.
(k) Hier. in præf. dial. aduer. Pelag.
(l) Aug. l. 4. cont. 2. ep. Pelag. c. 2. & 4. libris cont. Iul. Castro l. 12. hær verbo peccat. Melanth. in loc. com. de baptis infants.
(m) Luth. to assert. art. 2. Caluin. l. 2 inst. c. 16. parag. 8. 9. Feild in his 1. booke of the Church c. 20. Abbot in his defence cap. 2. Whitaker in his answere to the 8. reason of M. Campian, and in his 8. booke aduers Duræum. Whitaker Cont. 2. q. 5. cap. 7. fol. 384.

2. But the Church of God and spouse of Christ by the guide of his holy spirit shunning the gulfe of both extremes, and still sayling in the middest or meane of truth, neither confoundeth the Persons of the blessed Trinity with Sabellius, nor deuideth their essence with Arius. She defendeth the Hypostaticall vnion of God & man in the person of Christ against Nestorius, and alloweth not the mixture of natures with Eutiches. She honoureth marriage as an holy Sacrament against Tatian, yet doth not equall it to virginity with Iouinian, with Whitaker, and the rest of his crew. She condemneth the sacrilegious honour which the Carpocratians allow to Images, and yet bereaueth them not of all externall worship with Turks, Images-breakers, and Protestants. She requireth the supply and assistance of grace to flye all sinne, and to do good, pleasing to God against Pelagius, and excludeth not the cooperation of free-will with Manichæus. She auoucheth that

that all mankind contracted the spot of Originall infection against the *Anabaptists*, & holdeth also that by fayth and in Christ, by water and the Holy Ghost in the regenerate it is wholy cleansed and washed away against our Protestants, who stifly contend, Originall sinne to be an *inheritable peruersnes, an vniuersall corruption spread ouer the whole man, and desiling him in all parts and powers both of body and soule. VVherby from the head to the foot he is so ouerwhelmed, as with an ouerflowing of water, that no part of him is free from sinne.* Neither doth this prauity, in their opinion, euer cease, but *like as a burning fornace bloweth out flame and sparkles, or as a spring doth without ceasing cast out water.* So that peruersnes neuer ceaseth in vs, but continually bringeth forth the workes of the flesh: In so much as whatsoeuer we thinke, speake or labour to effect is stayned with the floud of this infectious streame: and which is worst of all they affirme this cankered corruption to cleaue so fast vnto vs, as it can neuer be scoured forth, not by the oyle of grace, not by the strength of fayth, not by the pretious bath of Christs sacred bloud, not by any help of vertue or fauour from aboue, as long as concupiscence the law of the flesh (which perseuereth vntill death, and according to them is formally sinne) inordinately resisteth or stubbornely rebelleth against the law of the mind.

Calu. l. 2. instit. c. 1. §. 8. & 9.
Abbot in his defence of the reformed Cathol. c. 7. fol. 198.
Calu. idid. §. 9.
Calu. ibid. §. 8.

3. Whose grosse absurdityes concerning this point, chiefly spring from these three heades of falshood: first that Originall sinne doth not formally consist in the losse or depriuation of any iustice, grace, or perfection euer restored by the merits of Christ in the earthly warfar as we maintayne, but in the defect & want of the whole righteousnes which *Adam* enioyed before his fall, *The property whereof* according to Feild, *is to subiect all vnto God, & leaue nothing void of him.* Not any inordinate appetite, not any contrariety betweene the flesh and the spirit, which still abyding Originall sinne also remayneth. Secondly *that this Originall righteousnes was essentially required to the integrity of Nature.* Thirdly, *that all declinings and swaruings from that perfect subiection vnto God, and entyre conjunction with him*

Greg. de Valent. 1. 2. disp. 6. q. 12. tom. 1.
Feild in his 3. booke of the Church c. 26. f. 131.
Feild ibid.
Abbot in his defence cap. 2.
VVhitaker. de peccat. Origin.

(which grace worketh) are sinnes and decayes of natures integrity, and consequently that concupiscence being a declyning from that entier subiection &c. is truely and properly sinne. Thus they. We againe otherwise teach, that the former disorders be defects wounds and decayes of Nature, but not properly sinnes: which that I may more clearely demonstrate, I will briefly declare from whence our concupiscence, or rebellion naturally ariseth, what Originall sinne is, & what was the Originall iustice of our first Parents before they fell, or felt in themselues those dangerous conflicts.

See S. Iohn Damas. l. 2. de fide orthod. cap. 11 S. Greg. in prol. 3 psal. Pœnit. Pererius l. 5. in Genes.

4. Great was the felicity, and thrice happy was the state and condition of *Adam* at his first creation, when being framed in the terrestriall Paradise, by the imediat hand of God, he had his soule beautifyed with grace, or inherent iustice, his vnderstanding endued with the perfect knowledge of all naturall, and supernaturall misteryes, his will rectifyed by the loue of God, and strong bias of his own inclination directly carryed to the mark of vertue, he had the interiour powers of his soule, the motions of his flesh subiect vnto reason, the sterne of reason pliable to the spirit, the spirit alwayes obedient vnto God, he had no ignorance, no errour, no perturbation of passions in his mind, no inordinate concupiscence, no rebellion in his flesh, no propension to euill, no difficulty to good: *No corruption*, sayth S. Augustine, *in his body, no trouble or distemper by his body bred or ingendred in his senses; no intrinsecall disease could breake from within; no extrinsecall hurt was feared from abroad; perfect health in his flesh, and all peace and tranquility reigned in his soule.* These the admirable effects, this the sweet harmony which Originall iustice caused betweene the flesh and the spirit. Now whether these extraordinary priuiledges flowed from iustifying grace which was formally all one, as the best Deuines accord, with Originall iustice, or whether they were caused by the seuerall habits of sundry vertues infused to this purpose, or whether some of them proceeded from the sweetnes of diuine contemplation, or from the specisl care and prouidence of God, I will not heere dispute; only I say,

Aug. l. 14. de ciuit. Dei c. 26.

Read Pererius in Genes. l. 5. de statu innocentiæ and Gab. Vasquez. in 1. 2. q. 81. disp. 137. c. 7.

they

they could not be any natural propertyes ſpringing from the roots of nature, becauſe in ſome thinges they eleuated and perfected nature far aboue her naturall courſe: in others they ſtopped, bridled and reſtrayned the mayne current of her naturall deſires and ſenſuall appetites, as God ſupernaturally ſuſpended the heat of fyre in the furnace of *Babylon*, or as he tempered and aſſwaged the naturall and irreconciliable fiercenes of the wild and ſauage beaſts in the Arke of *Noë*, neither of which could proceed from nature, the one being as I ſay aboue the other repugnant thereunto: for who can thinke that the dowry of grace is the right of nature, or that the gift of immortality is eſſentially due to a mortall body, or that contrary qualityes, ſhould not naturally reſiſt and oppoſitely fight the one againſt the other? Who can thinke that *Adam* & *Eue* our firſt progenitours were eſſentially righteous? eſſentially iuſt (a prerogatiue only due vnto God?) or diſmantled of that iuſtice, were impayred, yea changed in their eſſence? and ſo not the ſame after, as before their fall in parts eſſentiall. The righteouſnes therfore which they loſt eſpecially the chiefe and formal part was a diuine accident or heauenly quality, not eſſentialy required, which *Feild* miſdeemeth to the *integrity of Nature* (for that implyeth if nature be taken as it ought to be diſtinct from that which ſurmounteth nature) but ſupernaturally added to the perfection thereof, & with this couenant imparted to *Adam*, that if he had not treſpaſſed it ſhould haue beene perpetually propagated and transfuſed to his poſterity. But he tranſgreſſing and diſobeying the commandment of his Lord & Maiſter, was iuſtly plagued with the diſobedience of his fleſh, his hand mayd vnto him, *a reciprocall punishment*, ſo S. *Auguſtine* tearmeth it, of his diſobedience vnto God: hence proceedeth the rage of concupiſcence, the commotions of the inferiour and baſer parts rebelling againſt the ſuperiour, the auerſion from good, the prone ſſe to euill: hence the diſorder of paſſions, the infirmityes of the mind, the diſeaſes of the body, famine, ſickneſs, and death it ſelfe.

Originall iuſtice no naturall property but a gift ſupernaturall.

Feild in his 3. booke of the Church cap. 20.

Augu. de peccat. mortal. & remiſſ. l. 2. c. 22. & l. 13 decuit. Deicap. 13.

5. And although Originall sinne be now the cause of all these euills, yet it doth not properly consist in them all, but in the priuation of that prime grace, by which the soule of *Adam* was enriched, adorned, and conuerted vnto God. For as Originall righteousnes included these three prerogatiues or triple rectitude (to speake in S. *Thomas* language) first the vnion of the mind with soueraigne goodnes, secondly the subiection of the inferiour powers of the soule to reason, thirdly the like subordination of all the members of the body to the soule: yet it did truly and principally reside in the forme, and contayned the later two as accessaryes or dependants therof. So Originall sinne (which is only knowne by his contrary habit) is truly and formally nothing els, then the voluntary priuation of the same Originall iustice which ought to be in vs, as it maketh the soule deformed, blemished, and auerted from God. Wherefore seing this want and priuation is taken away by Baptisme, and the whole grace as it cloathed, beautifyed, and adorned the soule, entierly restored; the whole guilt of sinne is forgiuen, the formal cause or true essence of Originall iustice recouered againe by the passion of Christ, and the other deordinations, the remaynder of concupiscence, which are only the effects or punishments of the precedent fault, and not any true and proper fault. For if man had beene created in the state of pure nature, as the Philosophers thought he was, and many Deuins against M. *Feild* teach he might be, because it inuolueth no contradiction neither in respect of the creature, nor Creatour: Then I say he should haue beene pestered with the same inordinate concupiscence and rebellion of the inferiour parts as now he is: but then had it been a meere infirmity, langour, or fayntnes of nature growing out of the matter whereof man is compounded, and not any wound or punishment also of sinne, as in our case it is. The reason appeareth: for man in the state of pure nature must haue beene compacted of two diuers and repugnant natures, of soule and body, flesh and spirit, and consequently of a corporall

S. Thom. 1. p. q. 95. art. 1.

Three things cõprised in Originall iustice.

Feild in his 3. booke c. 26.

Concupiscence in the state of pure nature had beene as a languor not as a wound or sequel of sinne.

corporall and reasonable, of a sensuall and spirituall appetite which could not chuse but maintaine a perpetuall warre of contrary and repugnant desires, it being naturall to euery thing, according to Philosophy, to couet that which is conuenient & suitable to it selfe, so the sense euen then would hunt after sensible, pleasant & delightsome obiects, and the spirit would seeke for spirituall; the spirit would often checke, restrayne & bridle the pursuit of sense, and sense would likewise hinder, weaken and repine at the heroicall workes, and endeauours of the spirit. Thus the winds of diuers opposite passions, the fluds of contrary inclinations would naturally striue and resist one the other: & yet as in that case this contrariety had beene no sinne, but a sequele, a disease, a feeblenes of nature: so now the same abiding in the regenerate, from whome the dregs of all impurity are cleansed, it is only, according to S. *Augustine*, left as an exercise of vertue to wrastle against, or as a punishment of sinne, and not as any true or proper sinne. Which by two irrefragabble arguments I conuince in this manner.

Euery thing coueteth that which is agreable to the naturall disposition and quality of it selfe.

Aug. de pec. mort. & remis. l. 2. cap. 4. de nuptijs & concup. l. 1. c. 27. l. 13. de Trin. c. 16. contra Iul. Pelag. l. 6. & 1. retract. c. 15.

6. Whatsoeuer filth or vncleanes our soules contracted by the sinne of *Adam*, is wholy washed away in Baptisme by the grace of Christ: But the filth or guilt of concupiscence descended from *Adam*: therefore it is clean abolished by the vertue of Christ. The Maior or first proposition is euery where testifyed in holy Writ, by the Prophets and Apostles, who often witnes that there shall be left no sinne in vs after we are once new borne, in Christ: for he shall *cleanse vs from all our iniquityes, he shall drowne our sinnes in the bottome of the sea, he shall discoast them from vs as far as the East is distant from the VVest, he taketh away sinnes, blotteth them out, dissolueth them like a clowd, he shall forgiue the iniquity to the house of* Iacob, *and this is all the fruit, that the sinne thereof be taken away*. But none of these Propheseyes, nor one of these assertions were true, if the guilt of concupiscence still lurked in the soule of the regenerate. It were not true which S. *Paul* teacheth: *There is no damnation to them that are in Christ Iesus, to wit: Nihil damnationi dignum,*

Ezech. 36. v. 25. Mi. h. 7. v. 19. Psal. 102. v. 12. Ioan. 1. v. 29. Psal. 50. v. 3. 4. & 11. Isa. 44. v. 22. Isa. 27. v. 9. Ad Rom. 8. v. 1.

nothing

Hier. in Com. in hunc locũ. Ad Rom. 5. v. 19.

nothing worthy damnation, as *S. Hierom* commenteth vpon that place, if any damnable ſinne remayned in them. Not true which the ſame Apoſtle auoucheth: *As by the diſobedience of one man many were made ſinners, ſo alſo by the obedience of one, many ſhallbe made iuſt*, if we be not as truely iuſtifyed & purged from the droſſe of ſinne by the merits of Chriſt, as by the fall of *Adam* we were infected therewith.

Pſal. 50. v. 9. Ad Epheſ. 1. v. 4. & ad Colloſ. 1. v. 22. ad Epheſ. 4. v. 22. & 24. & ad Coloſ. 3. 8. ad Rom. 6. ad Epheſ. 5. 2. ad Corinth 6. Chryſ. ho. 40. in 15. 1. Cor. ἀνυπῶς γὰρ ἀπίδειξε τῆς ψυχῆς ἡ χάρις, καὶ εἰδὼς πρόρρησιν ἀναπραστὴν ἁμαρτίαν.

7. Secondly King *David* ſpeaking of the purity of the ſoule cleanſed by grace, ſayd: *Thou ſhalt waſh me, and I ſhallbe made more white then ſnow*. S. Paul writeth, that the iuſtifyed are *holy and immaculate, that they caſt of the old man, and put on the new, that they liue in Chriſt, are light in our Lord, and temples of the liuing God*: Therefore free from the darknes, free from the impurity, death, and idolatry of ſinne: for what participation hath iuſtice with iniquity? what ſociety is there betweene light and darknes? what part hath Chriſt with Beliall? what agreement hath the temple of God with Idolls? *Only God*, ſayth S. Chryſoſtome, *can deliuer from ſinne, which in this Lauer of regeneration he effecteth, he toucheth the ſoule it ſelfe with grace, and plucketh from thence the rooted ſinne, he who by the fauour of the King is pardoned his cryme hath his ſoule ſtill defiled, whome Baptiſme waſheth not ſo, but he hath his mind more pure then the beames of the Sunne, and ſuch as it was when it was firſt created*. Which teſtimony of his ſo euidently diſcouereth the ſpot of Originall guilt to be quite aboliſhed, as the *Magdeburgian* Proteſtants cenſuring this place doubt not to ſay, *Chryſoſtome ſpeaketh of the efficacy of Baptiſme very dangerouſly*. And yet he ſpeaketh no otherwiſe then the word of God, and generall voyce of all other Fathers, in whoſe behalfe let theſe few ſtue in their verdict. *S. Baſil* diſcuſſing the words of the pſalmiſt, *Our Lord maketh the ſloud to inhabit*, calleth the grace of Baptiſme *a ſloud or deluge, purging out all that is ſtayned with the filth of vncleanes*. After which he adioyneth: *God ſitteth in the ſhining ſoule, making it as it were his throne*. S. Ambroſe: *No man is admitted to the gayne of vertue, vnles firſt waſhed from all the ſpots of ſinnes, he be conſecrated with the gift of heauenly grace*. S. Gregory the great often auerreth, *that the ſoule in Baptiſme attaineth heauenly*

Centu. 5. c. 4. fol. 515. Baſil. in pſal. 28. Ambr. l. 4. in Luc. Greg. l. 9. cap. 39.

cleaneſſe

cleanesse, celestiall purity, and that sinnes thereby are wholy cancelled, and scoured forth. S. Augustine, *VVe teach that Baptisme giueth a plenary, or full pardon from all manner of sinnes.* And in another place: *whatsoeuer passed sins, concupiscence hath caused in vs either by deeds words or thoughts, are all abolished by sacred Baptisme, one indulgence hath released all kind of debts.* Whereupon he compareth Baptisme to the red Sea, in which our sinnes like the *Ægyptians are demersa & extincta, drowned and extinguished*, to whome I might ioyne S. *Clemens* of *Alexandria*, S. *Hierome*, and sundry more. *Aug. l. 1. cont. 2 ep. Pelag. c. 13. & de verb. Apo. ser. 6. item. ser. 5. & 12. Aug. conc. 1. in psal. 113. Clem. Alex. l. 1. paeda. c. 6. Hier. ep. 83. ad Oceanum.*

8. Three coseming shifts are deuised by our Aduersaryes to infeeble the strength of these authorityes and all the former Texts of holy Writ: the first is, that the imputation of sinne is taken away by Baptisme, although the spot and blemish be left behind, which they trauayle to proue out of *S. Augustine*, demanding how concupiscence should be faulty in the child, when it is not in the Baptized parent? *To this* (quoth he) *I answere, that concupiscence is not so forgiuen in parents that it is no more, but that it is no more imputed to sinne.* So they expound S. Paul, *there is no damnation to them that are in Christ Iesus*, that is, nothing imputed to damnation. So the rest. Wherein they flatly contradict the very words themselues and the whole drift and meaning, both of the Fathers, and of the holy Ghost, who testify our sinnes not only to be imputed, but to be *cleansed, dissolued, taken away, blotted out, separated from vs, cast into the bottome of the Sea*: our soules made thereby *light in our Lord, temples of God, more white then snow, more pure then the beames of the Sunne.* Which cannot be true, if they be inwardly darkened with the clouds of sinne, if they be still deformed with the enormity of vice: neither can you without open violence to the Maiesty of Gods word know that to remaine not imputed which he plainly auerreth to be cleansed, taken away, and blotted out. *VVhitaker l. 8. aduersus Duraum. Abbot in his defence cap. 2. Aug. de nuptijs & concup. c. 25. Rom. 8.*

9. Againe, according to this *Antichristian* reply, the bloud of our innocent lambe, ordayned by God *to dissolue the works of Sathan, to exhaust the sinnes of many*, that is to empty and draw them out to the very bottome, hath not beene *1. Ioan. 3. Ad Hebr. 9.*

able to lessen or diminish them, he that dyed *to cleanse to himselfe a people acceptable*, to beautify them with his grace, to adorne them with vertues, to make them fayre and amiable in his sight, offered so meane an oblation, as his Father is fayne to wincke at the defects, to dissemble the weakenes thereof, and in behalfe of his eternall Sonne, to account them cleane, who are indeed vncleane, to repute them fairely cloathed with the garments of grace, who are miserably apparelled in the rags of sinne, to loue them as his friends, adopt them for his children, intitle them to his crowne, who persuere in themselues his deadly enemyes, deserue his hatred, deserue damnatiō, & to be disinherited for euer, from the right of his kingdom, which is the greatest blasphemy that euer was vttered against the passion of Christ. And no lesse an iniury to the iustice of God, who imputeth not that vnto vs which he findeth in vs, or otherwise deemeth of vs then we are in our selues. What? is the Father contented for his sonnes sake either to be blind and not to see, or seeing not to iudge, or iudging not to account vs as we are? He, whose eyes see all things, whose iudgment (S. *Paul* witnesseth) *is according to truth*, and whose finall sentence is agreable to the desert of euery one?

Tit. 2. v. 14.

Ad Rom. 2. v. 2.

10. Howbeit least any should stumble at S. *Augustines* saying I heere obiected, his meaning is cleare, that concupiscence is remitted in Baptisme, not that it be not left behind to striue against, but that it is not imputed to sinne, because whatsoeuer is faulty and sinnefull therein is cleane extinguished, and made away, which *Alexander Halensis* also meaneth, vrged by *Feild*, that cōcupiscence in the baptized *transit reatu, manet actu*, passeth away in respect of the guilt, and remaineth touching the act, to wit, the whole guiltines of the fault is gone, and the only act of alluring, of entising, of rebelling, abideth for our greater conflict combat & crowne of vertue. Marke how S. *Augustine* speaketh of this matter in his booke against *Iulian*.

Alex. par. 4. q. 8 de Sacr. Bap. memb. 8 art. 2. Feild in his 3. booke c. 26. f. 133.

Aug. l. 6. contra Iul. c. 7.

In Christian Baptisme perfect newnes, perfect sanctity is attayned from these our euills by which we were guilty, not from these, with

which

which we must fight, lest we become guilty. So as not to be imputed in the phrase of his speach, is vtterly to be abolished in respect of all guilt or spot of sinne. And it is a thing worthy to be obserued against our Sectaryes, that not to impute sinne, is more then to couer it, more then to forgiue, remit, or take it away: for a sinne is truly forgiuen when the guilt and eternall payne is wholly remitted, couered, when the soule besides is inuested with grace, cloathed with charity, clad with vertues, in which case it may stand lyable to future punishment, it may not be honoured with such extraordinary priuiledges, nor aduanced to so high a degree of fauour, as she had before her fall. But then sinne is sayd not to be imputed, when the penitent returneth to perfect friendship, and recouereth all what-soeuer he had when no print of fault, no fyne of punishment, no losse of grace, no memory is left of former trespasses, *when all things he hath committed shall not be remembred againe.* as *Ezechiel* prophesyeth. After which sort Cardinall *Tolet* out of *Origen*, and S. *Augustine* notably expoundeth the words of the Psalmist, *Blessed are they whose iniquityes are forgiuen, and whose sinnes be couered: blessed is the man to whome our Lord hath not imputed sinne*, the chiefest place Protestants alleadge to bolster their fancy of Gods pardoning of sin by not imputing it, such an idle fancy as the very tyme may seeme idly spent in disproofe thereof: for what is it you account not imputed to the regenerate, or other pardoned offendours?

Not to impute sin is more then to aboliſh or take it away: it is to leaue no relique or memory thereof behind.

Ezech. 18. Tolet. in psal. 31. ser. 3. Orig. l. 4. in ep. ad Rom. Aug. tom. 9. l. de diligendo Deo c. 12.

11. In Originall, as in euery actuall sinne there be three thinges. First there is *macula culpæ*, the spot or blemish of the fault, because euery sinne defileth the soule with some base and vgly deformity. Secondly there is that which is termed by some *reatus pœnæ*, by others, *meritum seu condignitas pœnæ*, that is, the condignity or deseruing of punishment: for whosoeuer offendeth doth condignely deserue to be punished for his offence. The third is *obligatio seu destinatio ad pœnam*, to wit, an actuall destination and bynding ouer to punishment which is the ordinance and decree of God, appoynting due chastisement to them

S. Thom. 1. 2. q. 86. & 87. Vasq. ibid. disp. 206. c. 2. Valent. ibid. q. 18. & 17.

that deserue it. Now which of these is not imputed in your remission of sinnes? Is the vgly spot remayning, and are you not deemed to be defiled by him who cannot erre or be deceaued in his doome? Or is not the deseruing or lyablenes to punishment imputed to this inherent fault of your spotted soule? It cannot chuse, they are inseparable, they necessarily accompany the one the other, and as it is impossible for the relation of fatherhood not to arise and follow him who begetteth a child, or risibility the power of laughing not to flow from the nature of man: so likewise impossible the condignity of punishment should not alwayes attend on the faultines of sinne. It resteth then, that the actuall destination and binding ouer to punishment is not imputed to the pardoned sinner, and that to pardon sinne according to your new Diuinity is nothing els, then not to punish it, which flatly destroyeth a maine article of our fayth, the *forgiuenes of sinnes*, defeateth the merits of Christs bountifull passion, and disanulleth the benefit of our redemption. For to exempt our persons from the payne of hell, is not to *redeeme our soules from their iniquityes*, of which King *Dauid*, nor *deliuer vs out of the power of darkenes*, of which the Apostle speaketh. The delinquent or malefactour who is freed from the sentence of death pronounced against him is not thereby, either loosed of his chaynes, or bayled out of prison, no more are we assoyled of the bands of vice, or bayled out of the gaole of sinne, by immunity from the paine, or exemptiō from the horrour of euerlasting death.

Psal. 71. v. 14.

Ad Coloss. 1. v. 13.

12. Besides as long as the nature of sinne truly harboreth in the harts of Protestants, and by infection adhereth and contaminateth their soule, it maketh it hatefull and detestable to God; for his infinite purity cannot but abhorre the defiled sinner, of whome King *Salomon* sayth: *To God the impious and his impiety are odious alike*. And the Psalmist *thou hast loued iustice, and hast hated iniquity*, but whatsoeuer he hateth he ordeyneth to punishment, therfore euery Protestant who is inherently polluted with the deformity of vice, how beautiful soeuer he may seem without,

Sap. 14. v. 9.

Psal. 44. v. 8.

by

by the iust censure of the highest is bound ouer to the pain which is due vnto him: for as the loue of Gods is nothing els then *velle bonum*, to procure good to whatsoeuer he loueth, so his hatred is *velle malum* to wreake euill to that which he hateth, and because he cannot will the euill of fault, the euill of punishment must he needs inflict on euery vitious and hatefull transgressour.

13. In fine this binding ouer to punishment which you dreame not imputed, may be two wayes vnderstood. First it may be taken for the eternall will of the first and supreme cause ordayning iust punishment to such as deserue it. Secondly for his exteriour law promulgated vnto vs, either absolutly, or conditionally, declaring the same: in the former acception, it is the will of God vnchangeable, immutable, and cannot be altered: in the latter it is a signe or declaration vnto vs of his inward will, which if it be absolute, it shallbe infallibly executed according to his word, if conditionall or comminatory only, it may be altered or suspended supposing a chang and alteration on our part, yet being good, of God, and for our repeentance proclaymed, it cannot possible be the fault not imputed vnto vs. The ordayning of a sinner to punishment is not euill, so that the releasing of that cannot be the not imputing of sinne.

14. Their second quirke or guilfull deceit, *that guiltines is remoued from the person, not from the sinne in the person, or from vs, not the sinne in vs*, is a palpable contradiction, because if guiltines still cleaue to the sinne, and the sinne abide in vs, we must of necessity remayne subiect and obnoxious to that guilty sinne. Or if the guilt of Originall sinne be remoued from the person, it is also remoued from the sin in the person. For enquire of S. *Augustine*, that miracle of wit, enquire of him, how sinnes aboad in sinnes, he will answere, *no otherwise then by their guilt*: then demand what it is to be free from sinne, he will tell you, *this it is, not to haue sinne, not to be guilty of sinne*. So that sinne and guilt are according to him two inseparable things: leaue sinne in the regenerate, and the guilt therof remayneth, extinguish the guilt, and the sinne is abolished. *Perkins in his refor. Cath. p. 36. Abbot in his defence cap. 2. Bell in his down-fall. Aug. l. 1. de nupt. & concup. c. 26.*

15. Notwithstanding M. *Robert Abbot* taketh vpon him

Abbot in the place aboue cyted f. 171.

him the defence of the former brainsicke and fanaticall speach, that guiltines is remoued from the person not from the sinne in the person, & thus interpreteth the meaning thereof: *that sinne is pardoned to the man regenerate, and therefore cannot make him guilty, but yet in it selfe and in it owne nature it continueth such, as that setting aside the pardon it were sufficient still to make him guilty and to condemne him.* A fit glosse for such a deformed Text, which runneth into more contrarietyes then the contrariety it selfe he seeketh to reconcile. For will you consider the regenerate pardoned of their sinnes and set aside their pardon? will you make them not guilty of sinne, as you say, by one, and guilty by the other at one and the selfe same tyme? Is it possible your tongue should discourse of men endued with fayth, and abstract from fayth? speake of soules adorned with grace, and bereft of grace with one and the selfe same breath? Our question is whether the regenerate, supposing they be pardoned by the lauer of Baptisme, be endued with fayth and replenished with grace through the merits of Christ, haue notwithstanding their former sinnes truly abiding in them or no? Your answere is, *that sinne in it selfe, and in it owne nature continueth such, that setting aside the pardon, it were sufficient still to make him guilty.* Is not this to fly from the question, to destroy the supposal, to forsake the help and defence of your clyents? For example I conuince a Sectary of grosse ignorance, open repugnance, and contradiction in his writings, if some Atturney after excuse him thus, that set aside his ignorance, set aside his male part and flat contradictions, no such foolish or repugnant saying hath beene diuulged by him: should not he deserue a good fee at his hands? The same do you deserue who speaking of the regenerate pardoned of their sinnes do prone them sinnefull setting aside their pardon. Howbeit these wordes that follow, may challenge the fire rather then a fee. *The pardon acquiteth the man, but yet it cannot alter the nature of the sinne, it setteth a barre against the effect, but take away the barre, and the cause is as strong as it was before.* So he, as ill as *Proclus* worse then the *Massalians*. *Proclus* held that sinnes by Baptisme, were

M. Abbot to free his fellow-sectaryes from contradiction wrappeth himselfe into new contradictions.

No coherence in M. Abbots discourse.

Abbot in the place aboue cyted.

were not cleansed, but couered: the *Messalians* taught they were shaued, clipped and pared of. M. *Abbot* auoucheth them not pared, but barred, curbed & hindred only like a violent stream whose current is stopped, not water diminished. *Proclus* added, take away the couer and the sinnes appeare, M. *Abbot* affirmeth, *take away the barre, and the cause is as strong as it was before*. Wherefore if they for that blasphemous doctrine were iustly censured amongst the rancke of Heretiks, shall not he receaue the same doome, who is returned guilty of the same, if not more deeper heerely, Beare with me, M. *Abbot*, I write not this to touch your person, whome for your good parts I honour & loue, but only to refell these errours, which zeale of truth and desire of your safety moueth me to hate: And so with your good leaue, who are also willing that truth should preuayle, I go on: *The pardon* (say you) *acquitteth the man, but it cannot alter the nature of the sinne*. No, doth it not alter the nature of sinne, when it taketh it away, blotteth it out, & extinguisheth it quite as I haue shewed aboue? doth it cancell in man the guilt of sinne, and not alter in him the nature of it? For we speake not heere of the destruction or alteration of sinne seuered and abstracted from the subiect in which it inhereth, because in that sort sinne is not altered, neither in this nor after this life not altered, as I may say in the Saints of heauen, the murder and adultery K. *Dauid* committed, the vsury of S. *Matthew*, the theft & other faults S. *Augustin* bewayleth in his books of confessions are truely thefts, vsuryes, murders and adulteries, if we conceaue them apart in the nature of sins: yet when God of his mercy pardoned and forgaue them, he did not only alter the nature, but expelled the bane of the forenamed offences.

Abbot ibid.

Abbot c. 2. sect. 1. fol. 171.

16. Againe how ouerthwartly do you write, *the pardon acquitteth the man and setteth a barre against the effect*: for if it set only a barre, it acquiteth him not, if it acquite him the barre is needles, to no purpose at all. And who did euer heare sinnes banished from the soule, taught to be stopped or barred from raigning therein? The Phisitian

Abbot in his defence cap. 2. sect. 1.

who

who hindreth or abateth the furious increaſe of his patients diſeaſe, cannot be auouched to free him from it: or if he free him, if he acquite him, they wrong his art, and abuſe his patient, who ſhould contend that a ſtop only is layd, a barre applyed againſt his ſickenes, which once remoued the rage thereof willbe as great at euer. The like wrong do you to our heauenly Phiſitian, the like iniury and abuſe to vs his patients, when not without contradicting your ſelfe, you peremptorily vtter that he hath ſet but a barre againſt the diſeales of our ſoule, *acquitted by his pardon*, or rather cured by the ſalue of his heauenly grace.

Abbot in his defence c. 2.

17. The laſt euaſion our Reformers vſe to auoyd the vnanſwerable proofes aboue alleadged, is, *that Originall ſinne by Baptiſme looſeth his dominion, looſeth his command, is abated, and the ſtrength thereof broken becauſe it rageth, it preuaileth not as it did, hauing receaued a deadly wound, and being reſiſted & condemned by vs.* Faire wordes: but let me ſcan the ſenſe and meaning of them, let me know whether this ſinne bereft of his raigne and dominion, abated by this mortal wound, doth looſe thereby, either the whole or any part of the deformity, with which it blemiſheth your ſoule; not the whole for then the whole fault were cancelled as the Scriptures and Fathers defyne againſt you; not any part, for it is indiuiſible, it cannot be ſeuered into parts; or if it could why ſhould one part be vtterly extinguiſhed, and not the other, God is magnificent and liberall in his gifts, he neuer beſtoweth vpon vs any mangled or broken fauours.

Peild in his 3. booke of the Church c. 26. Abbot in his defence 1. c. 2. pag. 176. Perkins in his Refor. Catho. p. 37.

Author de falſa & vera pœn. apud Aug. c. 6.

The author of the booke of true and fayned penaunce, attributed to S. *Auguſtine* ſayth: *It is the crime of infidelity to expect from God halfe or imperfect ſaluation.* How then can he be ſo imperfect as brokenly, and by peece-meale pardon one and the ſame default partly in this, and partly in the life to come. S. *Thomas* our Angelicall Doctor teacheth it impoſſible in them that are peſtered with many grieuous offences to haue any one forgiuen without the reſt. And can one part of a deadly crime which hath no parts be waſhed away according to your new Theology, the other remay-

S. Thom. 3. par. q. 86. art. 3.

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ning? But if neither the whole, nor any part of the foule impurity be abolished, then I may draw to an end, and leaue my Aduersaryes branded with this note of reproach that they haue beene dipped (as they say) in the water, and bathed in the bloud of the sonne of God, yet no stayn of vncleanesse, no wart of deformity, no wrinckle of sin, hath that most soueraigne and celestiall lauer taken from their soules: an infinite price hath beene offered, and no true redemption procured, no true saluation or perfect deliuerance from the bondage of Sathan. And therefore as S. *Augustine* vpon a quite contrary occasion scornefully pursued the ancient *Pelagians*, so I may now prosecute the with these his wordes: *Trudge on, trudge on*, and of your followers, *say as you are wont: In the sacrament of our Sauiour they are baptized, but not saued, ransomed but not deliuered, washed but not purified, exorcised and breathed on but not infranchised from the power of the Diuell. Say also that bloud is shed for them in remission of sinnes, but they are cleansed with the remission of no sinne: these be strang things which you teach, new things which you teach, false things which you teach, we wonder at the strange, beware of the new, reproue the false.* If he thus canuased them for denying the purgation of infants soule, who acknowledged in them nothing to be purged; how would he haue ratled you, who acknowledge them defiled & yet not purified from their ordure? You say, I confesse, their persons are accepted through the mercy of God, their faults are not imputed, they are outwardly couered with the veile of grace, but within, within lurketh the venime which infecteth the whole man, within in themselues, in the secret bowells of their soule, they are as deeply tainted, poysoned and corrupted, as when they were first borne the children of wrath, the sonnes of darkenes, and vtter perdition.

Aug. l. 9. contra Iul. c. 3.

VVhitaker l. 8. aduersus Duræum and in his answere to 8. reason of M. Campian f. 225. in English In his marginall note added out of his defence.

18. O Diuelish sacrilege! o hatefull barbarisme, which *VVhitaker* himselfe would seem to abhorre, for being charged therewith, first by *M. Campian*, after by *Duræus*, he answereth: *that channell of sinne doth remaine not within them that haue attayned true righteousnes, as you slaunder vs to teach, but by the power of the Holy Ghost it is dayly purged out.* You see, he would

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would fayne waſh his hands, and plead not guilty of this hideous blaſphemy: but examin him vpon the former interrogatoryes, and you ſhall find him as innocent as *Pilate* was from the bloud of Chriſt. Aske him or any of his followers what is purged by renouation from the ſoules of the righteous? Is the whole ſtayne of Originall infection cleanſed forth, and do the ſcarres, the infirmityes only abide? We deſire no more; you recant your herely, and ioyne hands with vs. Or is any part of the contagion (although it be eſſentially a priuation, and conſiſt not of parts) ſcoured out by infuſion of grace? Not ſo: for this liquor is ſo pretious, as it cannot endure the ſpot of mortal crime; the bed of our ſoules is too narrow to lodge any part of the one with the preſence of the other. And the holy Ghoſt too full of purity, might, & goodnes to create a worke ſo imperfect, a monſter ſo deformed, as I haue partly already, and ſhall more fully demonſtrate in the next Controuerſy which followeth. Notwithſtanding let vs graunt that ſome part is purged out: heereof it muſt needs enſue that, that which by parts is taken away may at length be wholy deſtroyed: for euery finit thing by ſubtraction of finite parts muſt of neceſſity be exhauſted in the end. Therefore if we be often renewed by the power of the Holy Ghoſt, we may in this life at leaſt in long proceſſe of tyme, and dayly increaſe of vertue be perfectly cleanſed from all ſpots of ſin. Which *VVhitaker* neuertheleſſe, and all his complices account impoſſible, obſtinatly perſiſting, *that as long as we dwell in this world, ſinne muſt needes dwell in vs*, and ſuch of it owne nature is mortall and damnable: for veniall they deny. What gloſſe then, what expoſition can they make of the wordes before cyted? But that the channell of ſinne is ſayd to be purged out, becauſe it is reſiſted, kept in, and reſtrayned from breaking forth into workes of iniquity wrought with full conſent (for iniquity ſtill worketh as themſelues confeſſe) not much vnlike the wickednes of him, who by ſleep is hindred from voluntary miſchiefe, or rather like to a hidden impoſtume or poyſoned canker, which cannot be cured, but

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This is morelargly proued in thenext cõtrouerſy of inherent iuſtice.

VVhitak. vbi ſupra. Feild & Abbots loc. citatis.

is stopped by Physicke from further infection. And this is the abhomination of which we condemne them, an abhomination not fit to be proposed to Christian eares, or further refuted (if necessity did not presse vs) with pens of Christians.

THE SECOND CHAPTER.

IN WHICH

Concupiscence is more particularly proued to be no sinne: Other obiections to the contrary answered, against Doctour Whitaker, *Doctour* Feild, *and Maister* Abbots.

MERVAILE not (Courteous Reader) that after so large a discourse and full confutatiō premised, I shold notwithstanding more exactly refell this dangerous paradox of our home-bred sin irremediably lurking in the bowells of natnre. The reason is because I find it the general head-spring or poysoned sourse frō whence sundry puddles of other venemous errours are drawn. For from hence our Protestants sucke that deadly bane, that all the actions of man, euen his deuoutest prayers, best workes and desires are stayned with the aspersion of mortall crime, because they passe through the stincking channell of human corruption. Hence they deny the merit of our good deedes wrought by grace, because there is no goodnes in vs pleasing to God, from which they should proceed: hence their impossibility of fullfilling Gods Com-

Originall sinne inhabiting as Protestāts hold in the regenerate is the only ground of many other their impious paradoxes.

Commandments, for that euery action of the iust is of it owne nature a transgression of his law: hence no inherent, but a vaine imputatiue righteousnes for ech one in all his faculteyes pestered with this capitall vice, no inward iustice, no inherent grace, but a meere outward imputation belongeth vnto him: hence their iustification by fayth alone, and apprehension of Christs promises applyed vnto them, and not through the dignity of their workes enhaunced by Christ; hence no difference betweene the workes of the misbeleiuing Infidel and faithfull Christian, but that they both damnably offend in whatsoeuer they do, only the misdeedes of the faythfull are not imputed vnto them, the faults of the Infidels are; hence no freedome of will to performe any morall good, no liberty in man to cooperate with God when he first moueth, awaketh and calleth him out of the state of sin; hence I say from this Cancker of concupiscence, as from the sincke of mischiefe (in our Sectaryes conceit) creepeth the infection of all the forenamed heresyes: which pernicious conceit that they may more plausibly maintayne, they distinguish (following the doctrine of our Deuines) concupiscence into two sorts, actuall & habituall: habituall is the habit, the inward corrupt quality or powers of the inferiour portion to exorbitant motions: actuall in the immediat act the vntoward motion or affection it selfe; both which they account, not only to vndergo the name, but to partake the offence and nature of sinne, in so much as they hold the vnuoluntary motions of concupiscence, although they preuent the vse of reason, although they be resisted and suppressed, yet to be truely sinnefull in themselues and transgressours of the law. Thus they.

Bell in his down-fall p. 49. Abbot in his defence &c. cap. 2. p. 176.

2. We contrary wise teach that actuall concupiscence much lesse habituall is no sinne at all, vnles the allowance & approbation of our will concurre thereunto, which S. *Iames* auouceth in his Catholike Epistle: *Euery one is tempted of his owne concupiscence, abstracted and allured, afterward concupiscence when it hath conceiued, bringeth forth sinne.* Lo heere the act of concupiscence, first tempting to sinne before it

Iac. 1. v. 14. 15.

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be formally sinne, therefore of it selfe it is no sinne, neither are the suddayne motions and suggestions therof culpable, except we some way yield vnto them, which our thrice learned and euer worthy admired S. *Augustine* of set purpose inculcateth in diuers places in his fift booke against *Iulian*, & cyting that very text of S. *Iames*, he sayth: *Truly in these wordes the brood is distinguished from that which breedeth or bringeth forth: for concupiscence is that which breedeth, the brood is sinne, but concupiscence begetteth not vnles it conceaue, it conceaueth not, vnles it induce, that is, gayneth the assent of the willer to perpetuall euill. VVhen therfore it is striuen against, this commeth to passe, that it may not conceaue or trauell with sinne.* In his booke of the Citty of God, *that rebellion of concupiscence which dwelleth in our dying members &c. how much lesse is it without fault in the body of him that consenteth not, if it be without fault in the body of him that sleepeth.* In his epistles, *if we consent not*, to those disordered motions, *we need not say to our Father which is in heauen, forgiue vs our trespasses.* In his second booke of Genesis against the Manichies, *sometyme reason doth stoutly resist and bridle concupiscence euen stirred vp, which when it is performed we fall not into sin, but with some wrastling are crowned.* With S. *Augustine* accorde S. *Cyrill*, S. *Chrysostome*, S. *Basil*, S. *Ambrose*, S. *Hierome*, and all the ornaments, both of the Greeke and Latin Church, as *Caluin* the Proto-sectarye of this our vnfortunate age fully witnesseth, writing of Concupiscence in these wordes: *Neither is it needfull to labour much in searching what old writers haue thought heerin, for as much as only* Augustine *may be sufficient for it, who hath faithfully and with great diligence gathered all their iudgments: therfore let the Readers gather out of him such certainty, as they shall desire to learne of the opinion of antiquity.* And then immediatly setting downe what S. *Augustine* taught of this matter, and wherein he dissented from him: *There may seeme* (sayth he) *to be this difference betweene him and vs, that he when he graunteth that the faythfull so long as they dwell in a mortal body, are so holden bound with lusts that they cannot but lust, yet dareth not call that disease sinne: but being content to expresse it by the name of weaknes, he teacheth that then only it becommeth sinne, when either worke or consent is added to corruption or apprehension, that is,*

Aug. l. 5. cont. Iul. c. 5.

Augu. de ciuit. Dei l. 1. c. 25. Idem ep. 200. ad Asell. Item l. 2. de Gen. cont. Mani. c. 4. Cyril. l. 4. c. 51. Chrys. ho. 13. in ep. ad Rom. Basil. l. de virg. & l. Const. Monast. c. 2. Ambr. l. de Sacram. regen. Hier. ep. ad Ocea.

Calu. l. 3. instit. c. 3. §. 10.

when will yieldeth to the firſt deſire: but we account the very ſame for ſinne that man is tickled with any deſire at all againſt the law of God. I need no more: The opinion and iudgment of all antiquity touching concupiſcence by *Caluins* confeſſion, is to be taken out of *Auguſtine*. *Auguſtine* auoucheth it no ſinne without the conſent of the will, as himſelfe alſo confeſſeth. *Auguſtine* therefore and all antiquity agree with vs in this point againſt himſelfe and his confederates, by *Caluins* owne confeſſion.

Concupiſcence without conſent proued by reaſon to be no ſin.

3. But I will not only beare downe my aduerſaryes by *Caluins* teſtimony, and authority of Ancient Fathers, I will wage alſo reaſons with them. I aske, what ſinne the inſtigation of concupiſcence is, if it vnwillingly inuade vs, or be checked & reſtrayned by vs? Originall or Actuall? Not Original, becauſe that equally infecteth all, this is more violent, more exorbitant in ſome then others according to the various complexion and diſpoſition of the perſons: that is of one eſſence and nature in euery ſinner, this of diuers, one of wrath, another of luſt, the third of reuenge &c. that neither is, nor can be any act, but a defect or priuation only, this is a perſonal act in him that coueteth, therfore it is not Originall ſinne diſtilled from another. Not Actuall: for we cannot ſinne actually againſt our will: *No man*, as S. Auguſtine teacheth *is ſayd to ſinne in that which he cannot auoyd*. Therfore the vnuoluntary motions which maugre our will often aſſault vs cannot be truly ſinnes. Our opponents reply, it is ſufficient they were once voluntary in their origen, that is, in *Adam*. But it is falſe that *Adam* euer voluntarily conſented to the perſonall motions of concupiſcence which ariſe in vs, neither was our will comprehended in him as head of his poſterity in any other thing, then in keeping or caſting of the armour of Originall iuſtice from himſelfe and vs, therein only his will was our aſſent, his perſeuerance our crowne, his reuolt our fall, his tranſgreſſion our ſinne: in other acts or deſires of ours which are not of their owne nature faulty, though free, his voluntary diſobedience cannot make them faulty. And although I

Aug. l. 3. de lib. arb. c. 18.

ſhould

should graunt that they willingly proceed from him as the voluntary cause of all our euills, yet that is not inough to make vs now guilty of the outrage committed, to say we once sinned in the cause wheron it depended: for you may be faulty in the cause, and yet incurre no sinne, when the effect falleth out. For example, the Maister commandeth his seruant, or solliciteth his friend to murder his enemy, without doubt he grieuously offendeth when he giueth that charge, or vseth such wicked perswasions, yet if after he hartily repent before it be acheiued, and do his vttermost to recall and hinder the effect, although the censure of excommunication and irregularity sometyme may, yet the guilt of sinne neuer can be incurred, when the slaughter is committed contrary to his mind, the reason is, because he hauing recouered the grace and fauour of God by his sorrow and repentance cannot be depriued of it against his will. If this be true in the effects once called by our owne counsayle or aduise, how true is it in the motions caused in vs by the consent of another? And if Actuall concupiscence may be without sin, much more habituall, which is nothing so ill as that: for the euill habits of mortal & deadly sinne may comply with grace, the euill acts can neuer: no man is punished by any either spirituall or temporall lawes for his euill habit, or bad inclination to rob, kill, blaspheme &c. for his actuall robbing or killing he is.

Lessius l. 2. de iure & iust. c. 13. dub. 3. Molin. de Restit. tract. 2. disp. 731.

4. Many morrally good, as *Socrates* the Philosopher, and truly vertuous also may be prone to wickednes, and deserue the more prayse by ouercomming of it, but no actuall wickednes can purchase any praise, or continuing with vs minister occasion of greater victory. Therefore if the act of concupiscence may be acquitted from fault, *à fortiori* the habit, which doth only facilitate and incline to the act. Moreouer habituall concupiscence groweth from the roote of Nature, it is as M. *Abbot* testifyeth, *the remainder of Originall corruption*. But I haue already demonstrated, that the whole culpable infection of Nature is cleane extinguished by regeneration, therefore the pro-

Naughty habits or inclinations are not punished by any law but only euill acts.

Abbot in his defence cap. 2.

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nesse to euill, which remayneth is not properly sinne. For man by *Baptisme, is iustified from sinne, buryed with Christ into death of sinne. He is borne againe in him of water and the Holy Ghost. He doth cast off the old man and put on the new.* He hath the stampe of *Adam, the body of sinne destroyed*, and the character of Christ, the spirit of God imprinted in his hart. He hath his earthly image defaced, and a heauenly restored conformable to that of S. *Paul: As we haue borne the image of the earthly, let vs beare also the image of the heauenly.* But what is the old man? what is the stampe, image or likenes of *Adam*, but the vgly shape and deformity of sin, that then is wholy defaced and blotted out quite by our incorporation with Christ?

Ad Rom. 6. v. 4. Ioan. 3. v. 5 Ad Colos. 3. v. 9. Ad Ephes. 4. v. 22. 24. 1. Cor. 15 v. 49.

4. On the contrary side many things are obiected by *Whitaker*, and *M. Abbot* against this doctrine: they vrge that some leauings of sinne sticke to the regenerate, because after Baptisme they are still counsayled to pusify their soules, more and more to wash them with the remnants of the flesh, to mortify their members which are vpon the earth, to renew the inward man from day to day, wherupon S. *Augustin* argueth: *He that is renewed from day to day, is not yet all renewed, and in how much he is not renewed, in so much he dwelleth in olde sinne.* And in another place, *who is there in this life so cleane, as that he is not more and more to be cleansed and made cleane?* For this cause S. *Paul* exhorteth the faythfull: *Let vs cleanse our selues from all filthines of the flesh.* King *Dauid* after his sinne was pardoned, prayed notwithstanding: *Create in me a cleane hart, renew in me a right spirit, wash me, and I shalbe whiter then the snow.* Which prayer the regenerate make all the dayes of their life, therfore they are neuer throughly purged heere vpon earth. So they.

V Whitak. l. 8. aduers. Durænum. Abbot c. 2. p. 172. & 231. 234. 235 &c. Augu. de pec. mort. & remiss. l. 2. 2. Cor. 7. v. 1. Psal. 50.

6. I answere, the iust are exhorted to cleanse and sweep their soules in manner aforesayd. First from the dust of venyall sinnes, which dayly soyleth and cleaueth vnto them euen after they be by Baptisme engrafted into Christ. Secondly they are counsayled to rid themselues also as much as they can from the vntoward motions & crooked inclinations of concupiscence, checking and restrayning

ſtrayning them ſo with the curbe of mortification, as they ſeldome or neuer hinder or diſturbe the race of vertue. This is not to take out the ſtaynes of ſinne, but to cure the wounds, repayre the fayntnes, heale the infirmityes which ſinne hath left behind, it is to refreſh the weakenes of nature, whilſt that *which decayed*, ſayth S. Leo, *in our firſt Adam is reſtored in our ſecond*. Which is not done I graunt by the lauer of regeneration, but by the continual victory and conqueſt of our ſelues, by rooting out the weeds of all immoderate deſires, as S. *Auguſtine* moſt notably diſcourſeth, expounding both himſelfe and all the former Texts of our Aduerſaryes: *This renouation is not made in one and the ſame moment of conuerſion, as that renouation is made in one moment by remiſſion of all ſinnes in Baptiſme: For not one (ſinne) how little, or how great ſoeuer abideth, which is not remitted. But as it is one thing to want feuers, another to recouer of the infirmity which is cauſed by feuers: and as it is one thing to draw the feſtered weapon out of the body, another with ſecond curing to heale the wound inflicted thereby: So the firſt remedy is to remoue the cauſe of langour, which is made by the full pardon of all ſinnes, the ſecond is to cure the feeblenes it ſelfe which is done by little and little going forward in the renouation of this image of God &c.* Of which thing the Apoſtle moſt plainly ſpake, ſaying: *Although our man which is without be corrupt, yet that which is within is renewed from day to day*. To which purpoſe S. Baſil writeth. *The waſhing of Baptiſme ſufficeth not to bring a man to the whiteneſſe of ſnow, but there needeth alſo great labour and diligence &c. and euen as to make a perfect and abiding colour often dipping and much paynes is required; euen ſo in the ſoule corrupted with the filth of ſinne*. Which *Methodius* related by *Epiphanius*, and *Epiphanius*, S. *Hilary*, with the reſt of the Fathers and Schoolemen (obiected againſt vs by M. *Abbot*, *Feild* and *Whitaker*) only meane, when they affirme, the carryon of ſinne to remayne, and not to be quite taken away, but holden in and quieted by Baptiſme. When they vſurpe the ſaying *regnum amittit in terris, perit in cælo*: Sinne looſeth his kingdome on earth, it periſheth and is deſtroyed in heauen. Thus I ſay they ſometyme ſpeake in regard of the remaynder of ſundry defects, woundes, and infir-

Leo ſer. 1. & 2. de ieiunio decimi menſis.

Augu. l. 14. de Trinit. c. 17.

S. Baſil. in cap. 1. Iſa.

Abbot loc. citat. pag. 237. 238.

mityes, as S. *Auguſtine* calleth them, in regard of the euill habits, cuſtoms and rebellious paſſions, which comming from ſinne carry the name thereof, and are not wholy extirpated by grace, neither can they all be vntill *this corruptible* (body) *doe put on incorruption, and this mortall be clad with immortality*.

1. Cor. 15. v. 53.

7. Our Aduerſaryes againe oppoſe, that the maladyes of Nature, the obliquity of the will, and prauity of concupiſcence we mention, is not only languiſhing and defectiue, but truly and properly ſinnefull, not in name alone, but alſo in deed: which they labour to proue two ſeuerall wayes, by reaſon and by authority. Firſt by reaſon, becauſe concupiſcence is a declining from perfect ſubiection to our Creatour, there is in it diſobedience from the dominion of the mind, as *Feild* preſſeth out of S. *Auguſtine*: *it is a tranſgreſſion from the rule of reaſon, a defection*, ſayth Abbot, *from righteouſnes*, a ſwaruing from the law of God, but whatſoeuer ſwarueth or declineth from the preſcript of his law is ſinne. Therefore concupiſcence is not only a languor, wound or fayntnes, but the true ſin of Nature. Our anſwere is ready. It is a ſinne either materially or formally: formally, if it be a free and voluntary tranſgreſſion, materially if it want deliberation or conſent of will, as in fooles, children, and mad men it doth. But as in them the actuall luſts or deſires of concupiſcence are materiall diſorders or ſwarving from the will of the higheſt, but not properly ſinnes; ſo neither in the regenerate, if, as S. *Auguſtine* often knoweth, they yield not vnto them. For which cauſe we deny that whatſoeuer declyneth from the law of God is ſinne, euery vniuſt law, euery hereticall interpretation, euery booke which Proteſtants ſet forth in defence of their errours is a declyning and ſwarving from his law: and albeit they damnably ſinne in diſgorging ſuch poyſon, yet the bookes themſelues, are not properly ſinnes, but ſo far forth ſin is committed, as they are any way diuulged, imbraced or allowed: no more are the ſinnefull motions of concupiſcence, vnles by voluntary conſent they be yielded vnto, eſpeci-

Abbot ibidem pag. 239.

Feild in his 3. booke c. 26. Aug. l. 5. contra Iul.

ally ſuch as are ſeated in the fleſh, which is not capable of ſinne.

8. Secondly they preſſe the authority of the Apoſtle and teſtimony of the Fathers, as that S. Paul termeth concupiſcence ſinne: *the body of ſinne, the body of death*. S. Auguſtine, *iniquity, vice, a great euill*. Methodius, *death, and deſtruction it ſelfe*. S. Ambroſe, *the defilement of nature, the ſeed roote, or ſeminary of ſinne*. S. Cyprian, *a domeſticall euill*. Origen, *ſinne which is the cauſe of death*. I anſwere it is named ſinne, death, deſtruction &c. for many reaſons, which *S. Auguſtine* himſelfe aſſigneth: Firſt for that it is the effect of ſin, as our ſpeach is called our tongue or hand writing: our hand, becauſe our tongue or hand frameth it. The ſecond for which it is ſo intitled, he noteth to be, becauſe it inclineth, prouoketh, and if it ouercome, is the cauſe of ſin, *death, defilement &c.* So cold is ſayd to be ſluggiſh and heauy for that it maketh men heauy, and wyne merry, by reaſon it ſtirreth vp to mirth. And ſo concupiſcence for as much as it continually ſuggeſteth, allureth, and often inducech to all kind of wickednes, S. *Cyprian* beſides the precedent names, calleth it *a raging beaſt of ſtincking breath*; S. Bernard, *a contagion, a peſtilent poyſon, a manyfold peſtilence, the cherishment of all naughtineſſe, a furnace ſtrongly burning with the affections of ambition, auarice, enuy, willfullnes, lewdnes, and all vices*.

Rom. 7.

Aug. l. 1. de nuptijs & concup. c. 23.

S. Cypr. de ratio. circumſiſ.

S. Bernard. de ſex tribul.

9. Thirdly it is reaſoned a great euill, becauſe it is indeed an vntoward and euil propenſion, a hindrance from good, a want of due ſubiection in the inferiour powers, therefore truly called a ſickenes or euill quality, though not a ſinne: for harken what the ſame S. *Auguſtin* writeth to *Iulian* the *Pelagian*: *Thou thinkeſt that if concupiſcence were euill the baptized ſhould want it, thou art much deceaued for he wanteth al ſinne not all euill*. In this ſort S. Paul calleth it, *the euill which he hateth, and the euill which I will not that I do*. Fourthly it doth beare the name of ſinne, becauſe it was the material part of ſinne, or that which the formall guilt of our capitall infection materially included: after which manner it may be improperly ſayd to be ἀνομία, iniquity, the name for which *Iohn Caluin* and his Ghoſpellers ſo cagerly ſtryue,

Aug. l. 6. cont. Iul. c. 5. propo finem.

Rom. 7. v. 15. & 19.

yet if you take the word iniquity in his proper signification, it is wholy cancelled in *S. Augustines* iudgment, saying: *because all iniquity is blotted out, hath no infirmity remayned.*

Augusti. tract. 41. in Ioan.

10. Lastly it doth sometyme truly vndergo that name, because in the irregenerate, the auersion from God, which is the forme and essence of Original sin, is annexed vnto it. This is the meaning of S. *Augustine*, when in his fift booke against *Iulian*, he first calleth it sinne, then the cause also and punishment of sinne: for so it is properly sinne, not in it selfe alone, but as it is combyned with the aforesayd auersion to make one complete and vitious habite. So there is in it disobedience against the dominion of the mind, because it is in them vnbridled and vntamed lust, so it is that sinnefull concupiscence *against which the good spirit* (according to S. Augustine) *doth striue and couet.* How beit by these words *VVhitaker* taketh occasion to cauill, that he speaketh of concupiscence in the regenerate, because in them only is the good spirit which warreth against it. But he is much deceaued, for S. *Austine* meaneth not by the good spirit, the spirit of righteousnes, but the naturall propension to good, the right *Syndereſis* or light of Gods countenance, which he hath stamped in the harts of the wicked: this often fighteth and biddeth warre to that concupiscence which is true sinne by reason of the formall guilt conioyned vnto it, notwithstanding if that formall guilt be once forgiuen, the materiall part, that is concupiscence of it selfe inhabiting in vs, against which we wrastle, is no more sinne, then a dead carcase bereft of life, is a true and proper man.

Aug. l. 5. contra Iul. c. 3.

VVhitak. l. 8. aduers. Duræum. fol. 576.

11. One scruple yet may trouble my Reader, why S. *Augustine* should call this concupiscence vicious or a vice: for heeron we may vndoubtedly argue that it is likewise sinnefull or a sinne. I answere that the word *Vitium*, vice, if we sift the natiue signification and property thereof, may be taken for any thing that is diseased or defectiue, either in nature or art, as *Vlpianus* in the ciuill law vseth the word, and *Pliny* stileth the falling sickenes by the name of vice: *Tully* likewise giueth the name of vice to whatsoeuer

Vlpiã tit. de adultio etlicto lege prima. Tul. ep. Papirio Pæto. ep. 2. in fine.

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is broken or out of reparation in the roofe or walles of a houſe. Thus *S. Auguſtine* taketh the word vice for that which is maymed and diſeaſed, and not for that which is ſinnefull when he ſpeaketh of the wounds of ſinne abyding in the regenerate, wherein I appeale to no other ſentence then his owne, which I heere inſert, as a ſeale and obligation of his beliefe concerning this matter: *Iam ne diſcernis, iam ne perſpicis &c. Doſt thou now diſcerne, doſt thou now perceaue, doſt thou now behold, the remiſſion of all ſinnes to be made in Baptiſme, and as it were the ciuill or domeſticall warre of inward vices to remayne with the baptized? For they are not ſuch vices which are now to be called ſinnes, if concupiſcence draw not the ſpirit to vnlawfull workes, and conceaue and bring forth ſinne.* By which words I may reſolue and end this mayne Controuerſy, that the repugnance betweene the fleſh and the ſpirit, the vntowardnes to good, the forwardnes to euill, and other defects of nature are vices indeed, but no ſinne in the faythfull. I may note alſo by the way the extrauagant examples, which Proteſtants bring of a woman in trauayle of a woman child, of one Viper ingendring another, to proue thereby, that concupiſcence a ſinne, may conceaue and bring forth ſinne. For that we willingly confeſſe, we graunt that voluntary concupiſcence which is a ſin, may cauſe and beget another ſinne: But we ſay that the ſuddaine motions of concupiſcence which inuade our mind againſt our will, and that concupiſcence of it owne nature is not ſinnefull, vnles by winning our conſent it conceaue and conſumate ſinne, as S. *Iames*, and *S. Auguſtine* heere expreſly auow. Yet who was euer ſo mad, as to teach a woman not to be a woman, vnles ſhe conceaue, or a viper no viper except it breed and ingender vipers? Their examples therefore are impertinent, and all the obiections they make againſt vs, either friuolous, or fully anſwered.

Aug. l. 2. contra Iul. prope init.

Abbot &c. 2. ſect. 6. fol. 211.

V Willet contr. 17. q. 1. p. 538.

12. Neuertheleſſe before I finiſh this queſtion, ſome may expect I ſhould more largly vnfold what Originall ſinne is, and how it ſtayneth our ſoules againſt the Anabaptiſts, the Albigenſians, and Zuinglian Proteſtants.

yet if you take the word iniquity in his proper signification, it is wholy cancelled in *S. Augustines* iudgment, saying: *because all iniquity is blotted out, hath no infirmity remayned.*

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Vlpiã tit. de edictio edicto lege prima. Tul. ep. Papirio Pæto. ep. 2. in fine.

is

is broken or out of reparation in the roote or walles of a houſe. Thus *S. Auguſtine* taketh the word vice for that which is maymed and diſeaſed, and not for that which is ſinnefull when he ſpeaketh of the wounds of ſinne abyding in the regenerate, wherein I appeale to no other ſentence then his owne, which I heere inſert, as a ſeale and obligation of his beliefe concerning this matter: *Iam ne diſcernis, iam ne perſpicis &c. Doſt thou now diſcerne, doſt thou now perceaue, doſt thou now behold, the remiſſion of all ſinnes to be made in Baptiſme, and as it were the ciuill or domeſticall warre of inward vices to remayne with the baptized? For they are not ſuch vices which are now to be called ſinnes, if concupiſcence draw not the ſpirit to vnlawfull workes, and conceaue and bring forth ſinne.* By which words I may reſolue and end this mayne Controuerſy, that the repugnance betweene the fleſh and the ſpirit, the vntowardnes to good, the forwardnes to euill, and other defects of nature are vices indeed, but no ſinne in the faythfull. I may note alſo by the way the extrauagant examples, which Proteſtants bring of a woman in trauayle of a woman child, of one Viper ingendring another, to proue thereby, that concupiſcence a ſinne, may conceaue and bring forth ſinne. For that we willingly confeſſe, we graunt that voluntary concupiſcence which is a ſin, may cauſe and beget another ſinne: But we ſay that the ſuddaine motions of concupiſcence which inuade our mind againſt our will, and that concupiſcence of it owne nature is not ſinnefull, vnles by winning our conſent it conceaue and conſumate ſinne, as S. *Iames*, and *S. Auguſtine* heere expreſly auow. Yet who was euer ſo mad, as to teach a woman not to be a woman, vnles ſhe conceaue, or a viper no viper except it breed and ingender vipers? Their examples therefore are impertinent, and all the obiections they make againſt vs, either friuolous, or fully anſwered.

Aug. l. 2. contra Iul. prope init.

Abbot. c. 2. ſect. 6. fol. 211.

VVillet contr. 17. q. 1. p. 558.

12. Neuertheleſſe before I finiſh this queſtion, ſome may expect I ſhould more largly vnfold what Originall ſinne is, and how it ſtayneth our ſoules againſt the Anabaptiſts, the Albigenſians, and Zuinglian Proteſtants.

Likewise how all the whole progeny of *Adam* is infected therewith against the Caluinists, & Puritans of our tyme who imagine the children of the faythfull *to be receaued of God into the inheritance of the couenant from their mothers wombe*, be regenerated by the Holy Ghost, and may be saued without Baptisme. Vpon which wicked ground M. *Dod* a silenced Minister, once Preacher at *Banbury*, refused to christen the Lady *Popes* child vntill their meeting day, before which tyme the poore infant dyed without domage or hurt to his soule, as that wretched fellow deliuered. Against these and many such errours some I say may look I should reason a little: but because they are only maintayned by old condemned Heretikes, or new Schismaticall Precisians, and not generally imbraced by the Sinagogue of *England*, whose common hereseyes I heere impugne, it shalbe sufficient to descry the rockes and dangerous shallowes you ought to shun, least you suffer shipwracke sayling in this difficulty without the card of direction. First then beware of the *Pelagians*, who say we incurre the corporall death and punishment, but not the guiltines of our forefathers fault, vnles by imitation we follow his transgressions. Whome S. *Paul* refuteth, teaching, *that we all trespassed in Adam, are by nature the children of wrath, borne and conceaued* (as King Dauid sayth) *in sinne*. On the other side take heed of *Matthias Illyricus* his drunken phrensy, who sayneth our birth-sinne, not to be any relation or accident, but the defiled substance it selfe of man. Making thereby either God the author and abettour of sinne, who createth, propagateth and preserueth our humane nature, or some other Creatour of thinges then God with the *Manichean* Heretikes. From whome wicked *Caluin* (whose steps our sectaryes precisely follow) departeth not much, affirming, *the whole nature of man is a certayne seed of sinne*; whereby not the flesh or sensuall parts alone, but the very *soule is so corrupted, that it needeth not only to be healed, but in a manner to put on a new nature*. Detest and fly these dotages: and that of *Origen*, who dreamed our sinne of nature to be the dayly crimes our soule committed before

Calu. l. 4. instit. c. 16. §. 24. 25
Fulk. in c. 3. Ioan. sect. 2. & in cap. 7. 1. ad Cor. sect. 11.
VVhitak. controu. 2. q. 6 c. 3.
Rom. 5.
Ephes. 2.
Psal. 50.
Matth. Illiric. in l. de essentia iustit. & iniustit. original.
Calu. l. 2. c. 1. §. 8.
Ibid. §. 9.

fore it was vnited to the body. Which dreame he tooke from the *Platonists*, and it is condemned in the first *Bracha-* *Concil.*
can Councell, and by S. *Leo*, *Epiphanius*, and others. The do- *Brach. c. 6.*
ctrine likewise of *Tertullian* and *Apollinaris* who (imagining S. *Leo ep.*
that our soules descended by propagation from nature, as *ad Turb.*
the soules of plants and beasts) accordingly thought O- *c. 10.*
riginall sinne to be the naturall contagion which one pol- *Epipha. ep.*
luted soule deriueth from another. Which the whole *ad Ioan.*
Schoole not only of Deuines, but also of Philosophers *Ierosol.*
constantly abhorre, and truly teach, the soule of man to *S. Aug. l.*
be immediatly created by the hand of God, and at the *de hæres. c.*
same tyme infused to the body, as *Moyses* intimated in the *86.*
second of *Genesis*: *Our Lord formed man of the slyme of the earth,* *S. Thom.*
and breathed into his face the breath of life, and man became a liuing *2. 2. q. 81.*
soule. Others more neere then these, yet not conformable *artic. 1.*
to truth, affirme, our radicall crime to be a positiue acci- *Genes. 2.*
dent and vitious quality. But who I pray doth produce *Valq. in 1.*
this accident? Not God, he cannot be the cause of sinne, *2. disp 132.*
nor *Adam*, nor the Diuell, nor any earthly creature, they *c. 4. sup. q.*
haue nor power to effectuate any such positiue and here- *83.*
ditary quality, or if they could, it being corporal as them- *Vasq ibid.*
selues graunt, how can it infect the spirituall soule? Nei- *disp. c. 2.*
ther yet is Originall sinne the, meere fault which *Adam* *S. Paul. ad*
committed, imputed vnto vs, as *Pighius*, and *Catharinus* *Rom. 5.*
teach: for that maketh vs by extrinsecall denomination *Concil.*
only, not truly and properly sinners, as *S. Paul* and the *Trident.*
Councell of *Trent* define we are. *sess. 5.*

13. Nor is it the only binding ouer or desert of *Vasq. ibid.*
punishment, because these be sequels both which follow *cap. 3.*
of sinne: for no man is iustly designed, or obnoxious to
punishment but he hath deserued it, no man deserueth it
but he that hath trespassed and offended. Sinne therefore
goeth before the liablenes or desert of punishment. What
then shall we say? What is the natiue & hom-bred crime
of which we speake? I answere as before, that it is the
want and priuation of Originall iustice, as it is volunta-
rily caused in vs by the disloyalty and transgression we
committed in our first fathers reuolt: whereupon we ga-
ther

S. Anſel. l. de cõcep. virg. c. 26. Dionyſ. l. de Eccleſ. Hierar. Concil. Trid. ſeſſ. 5. Can. 2. Aug. l. 1. de nupt. & concup. c. 28.

ther out of S. *Anſelme* this pithy definition of it: *It is the nakednes or want of iuſtice due to the children, cauſed by the diſobedience of Adam.* Which S. *Dionyſius* meaneth when he tearmeth it, *the ſtate of diſſimilitude* with God. And the Councel of *Trent* calling it the *death of our ſoule*, which is only cauſed by the defect and abſence of grace the true life of them: If you aske with *Pelagius* how this death ſeizeth on the harts of infants, by what chinke it paſſeth into their ſoule? I anſwere with S. *Auguſtine*: *What doſt thou ſeeke for a hidden chinke, whereas thou haſt a wyde and open gate? By one man*, ſayth the Apoſtle, *ſinne hath entred into the world.* Behold a wyde gate, *Adam* tranſgreſſed, & in him we all fell into the curſe and malediction of ſinne: for he receauing from God the mantle of Originall righteouſnes with this expreſſe pact and condition, that if he perſeuered loyall, we ſhould all be cloathed therewith, if he reuolted, we ſhould be diſrobed of the ſame; hence it was that in reſpect of this we were all vnited in him, all one and the ſame in him, as in the head of mankind or firſt origen from whom not only our nature, but togeather with it the fruit of his obedience or fault of his treachery was to enſue: therefore he willingly ſinning we all offended, he diſobeying we all violated the Commandment of God. After which manner, the Apoſtle, as S. *Auguſtine* witneſſeth, declared the propagation of original infection, when he auouched *by one man ſinne hath entred into the world &c.* in whome all haue ſinned. *All*, ſayth S. Auguſtine, *ſinned in him, becauſe in that firſt planted nature which could engender all; adhuc omnes vnus ille homo fuerunt, all were as yet that one man.* But if all the poſterity of *Adam* were in him, and if all as *S. Paul* teſtifyeth ſinned in him, in him alſo were the children of the faythful, in him they likewiſe ſinned. To which purpoſe *S. Ambroſe* writeth: *Adam was, in him we are all, Adam periſhed, and in him haue periſhed all.* Which default of ours, S. *Anſelme*, and a great Deuine ſeemeth to deſcribe by example of a ſubiect and his wife aduanced to great preferment by the meere fauour of their Prince, and being after deprined of their dignity and brought into ſlauery for ſome treacherous conſpiracy

Aug. l. 3. de peccat. merit. c. 7.

Aug. ibid. l. 3. cap. 7.

Ambr. in c. 15. Luc. Anſel. l. de concep. virgin. c. 27. Vaſq. in 1. 2. diſp. 131. c. 2.

ſpiracy complotted againſt him, their children partake of the ſame miſery, they are thrall to the ſubiection and ſeruitude of their parents. The ancient *Rabbins* amongſt the Iewes were wont to expreſſe it, as *Galatinus* reporteth by this pretty ſimilitude: There was a woman great with child caſt into priſon, who there in captiuity fell in labour, and brought forth a ſonne, whome there ſhe nurſed, there ſhe weaned, there ſhe cheriſhed, and there leaning it ſhe dyed: a few dayes after the King paſſed by the gates of the priſon, whome the ſonne of this woman ſeeing, began to call out and expoſtulate with him in this manner: My Lord and Soueraigne, loe heere I haue been borne, heere I haue been nurſed, & I know not for whoſe offence I am heere deteyned? To whome the King maketh anſwere, for the treſpaſſe of thy mother, ſhe was iuſtly committed to this goale, where ſhe was deliuered of thee a priſoner borne, and a priſoner after bred by her: So men are all borne in the houſe of captiuity, all conceaued in the thraldome of ſinne. *Galat. de arc. fidei Cath. l. 6. c. 10.*

14. But you may reply, that this example fitteth not my purpoſe, becauſe faythfull parents are redeemed by Chriſt from the captiuity of their birth-ſinne, therefore their children cannot be enthralled in that miſerable bondage. Or to diſplay the forces of this argument, & preſſe it to the vttermoſt, two parts there be in man, his ſoule & his body: his ſoule he immediatly receaueth from God, no way ſtayned by the benefit of creation, his body or fleſh which is deriued from *Adam*, is not properly capable of any ſinne. By what conduits then, by what ſecret conueyances is that hatefull bane transfuſed from him to his offspring ſo far diſtant, and through the channells alſo of ſuch as are regenerate, and pure themſelues from originall guilt? I anſwere, and muſt often repeate, that ſimilitudes neuer conſort in al poynts, but only in ſome one for which they are alleadged. Secondly I ſay, that Chriſtians baptized in reſpect of their owne priuate perſons, are cleanſed and purifyed, yet the common nature which is conueyed vnto others is ſtill contaminated with vitious

Mans ſoule is created pure by God his fleſh not the ſubiect of ſin by what chinkes then entreth Originall infection.

corruption that remayneth ſtill captiued in the goale of ſinne, from which all men deſcending muſt needes be borne in vnhappy ſeruitude. Laſtly I anſwere more clearly, and in particuler to euery branch of the former argument: the ſoule I graunt is created moſt pure by the hands of the higheſt, the fleſh is not properly taynted with the guilt of ſinne, yet by the vnion of the ſoule and body, the child becommeth the ſonne of *Adam*, a member of mankind, a branch of that vyne which dyed in the ſtocke, yea he becommeth one of them, who in their roote and origen treſpaſſed, and infringed the law of the Almighty, and ſo is iuſtly deprined of the ornament of grace, and is borne in diſfauour of him, when he by the will of another, as *S. Auguſtine* writeth, voluntarily offended before he was borne. Wherefore although the parents be free from the ſtaine of ſinneſull contagion, yet making their children by generation the ſonnes of *Adam*, they neceſſarily enwrap them in the thraldome of his ſinne.

A particular and full anſwere to euery part of the former demaund.

Augu. l. 1. retract. c. 23.

15. Notwithſtanding if any wrangling Caluiniſt ſhould further contend, and ſay that as infants draw poyſon from *Adam*, from whome they deriue the ſucceſſion of their petigree, ſo they ſhould ſucke the dew of grace from their baptized parents, becauſe they more immediatly iſſue, and ſpring from them: You may well deny his illation, and aſſigne this difference, becauſe the couenant of transuſing, either ſinne, or righteouſnes God made with *Adam*, and not with other parents, the will of all mankind was only included in him, and not in other progenitours; therfore as we partake not the dregs of any of their proper faults, ſo neither the dowryes of their heauenly grace. And yet how the guiltines of *Adams* fall is diſtilled vnto vs, and how regenerated parents breed vnregenerated children, *S. Auguſtine* maketh manifeſt by theſe ſimilitudes: by the example of the circumciſed Iew, who begetteth infants vncircumciſed, of the grayne of wheat purged from chaffe, and ſo ſowed in the ground, yet growing vp againe with reed, chaffe and eares: Likewiſe of Chriſtian parents who bring forth vnchriſtened babs,

Aug. l. 3. de peccat. merit. & remiſ. cap. 8. & 9.

of

of conſecrated or annoynted perſons, who glory not with the iſſue of conſecrated children. Which a little before he doth thus corroborate with the ſtrength of reaſon: becauſe *renouati parentes &c. renewed parents do carnally ingender, not of the firſt fruits of newnes, but of the reliques of oldenes.* They communicate vnto their poſterity not the perſonall bleſſings of new reſtored life, but the common maledictions of old depraued nature, & ſo enthrall their ofspring in the bondage of *Adam*, but cannot indew them with the inheritance of Chriſt. In his next booke handling that obiectiõ the *Caluiniſts* now, as the *Pelagians* then vrged out of *S. Paul*: How the vnbelieuing party is ſanctifyed by the faythfull and the children of their marriage are cleane and holy? He ſolueth it in this manner, that the Chriſtian is often the occaſion of gayning the other vnto God, procureth alſo the baptizing of their children. And concludeth a little after, what other ſanctification ſoeuer is meant by the Apoſtle, neither the incredulous can be ſaued, or purged from their ſins without the ſacrament of the Church, *Nec paruuli de quibuſlibet ſanctis inſtitq; procreati &c. Nor children begotten of whatſoeuer holy and iuſt parents are aſſoyled of the guilt of Originall ſinne, vnles they be baptiſed in Chriſt, for whome we ought to ſpeake ſo much the more earneſtly, by how much they are leſſe able to ſpeake for themſelues.* In ſinne what followeth of the contrary doctrine, but that all deſcendents from regenerate parents take from them their right to heauen: that to know my election, is ſufficient to know that any of my carnal progenitours was a believing Chriſtian in the days of Chriſt, or at any tyme ſince: that no children or childrens children in any ſucceeding generation can be damned whoſe parent when they were borne was a faythfull believer. Theſe hereſyes and the like hatefull to reprate, neceſſarily attend on the fornamed abſurdity, which I leaue as bones for Puritans to gnaw on, and will aduance my pen to more profitable diſcourſes.

Aug. l. 2. de peccat. merit. & remiſ. c. 27.

Aug. l. 3. de peccat. merit. & remiſ. c. 12. 1. ad Cor. 7. verſ. 14.

Aug. loc. citato.

THE NINTEENTH CONTROVERSY

DEMONSTRATETH

That our Iustice is inherent in vs, and not imputed only: against Doctour Whitaker, *Doctour* Fulke, *and Maister* Abbot.

CHAP. I.

MAISTER *Whitaker*, M. *Abbot*, and the reſt of their crew, who deny the perfect remiſſion of ſins in the beautifull flocke of Chriſts choſen ſheep which *come vp from the lauatory* of ſacred Baptiſme do much more diſauow the inward iuſtice, and ſplendour of their ſoules, which cannot reſide with thoſe abyding ſpots, therfore as they hold their Chriſtned children, and faythfull beleuers only rid of their offences by the meere exemption from paine, or not imputation of fault: ſo they affirme them no otherwiſe iuſtifyed and beloued of God, then by the ſole imputation of Chriſts extrinſecall fauour or outward rightcouſnes aſcribed vnto them. But we

Cantic. 6. v. 5.

that

that haue proued the true forgiuenes and deſtruction of ſinne, do likewiſe maintayne the internall renouation & iuſtification of man, wherby he is not only outwardly accompted iuſt, but inwardly endowed, beautifyed, and enriched with a heauenly guift, or ſupernaturall quality pleaſing vnto God, which we tearme with S. *Paul*, our *ſpirit of adoption, the firſt fruits of the ſpirit, or our new birth*, our inherent iuſtice, becauſe it doth inherently dwell, and inhabit in our ſoules. We teach moreouer, that the purgation and remiſſion of our ſinnes, is formally nothing els, then the infuſion of that celeſtiall gift. For as this materiall Sunne, with the ſame beames, expelleth darcknes, and enlightneth the regions of the aire, ſo the true Sunne of iuſtice diſſolueth the clouds of iniquity, and garniſheth our ſoules with the ſelfe ſame rayes of grace, which the Apoſtle teſtifyeth, *willing vs togiue thankes to God, and the Father, who hath made vs worthy vnto the part of the lot of Saynts in the light, who hath deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kingdome of the Sonne of his loue*. Againe to the *Epheſians*. *You were once darkenes, but now light in our Lord.* S. Peter. *From darckenes he hath called you into his meruelous light:* where he compareth the ſtate of infidelity, or vicious life, to darckenes; the ſtate of iuſtification, to light, becauſe it expelleth the miſts of ſinne, and adorneth with inward and inherent brightnes the tabernacles of our ſoules. S. *Fulgentius* and the Councell of *Trent* expound the former place to the *Coloſſians*. The ſame is confirmed by many other Texts, where we are ſayd to receaue life by the benefit of Iuſtification. *My ſonne was dead and is reuiued: when we were dead by ſinnes, God quickened vs togeather in Chriſt.* In reſpect of which we are called *a new creature*, we are borne againe *by a ſpirituall generation, we ſpoile our ſelues of the old man, and do one the new &c.* Which newnes of ours, S. *Baſil* calleth, *the participation of the holy Ghoſt.* S. *Chryſoſtome, infuſed bonity.* S. *Auguſtine, the grace of the new Teſtament written in the tables of our harts.* S. Iohn, *the ſeed of God which remaineth in vs.* S. *Paul, the excellent grace of God in you, the holy ſpirit of God in which you are ſigned, a treaſure which we haue in earthly veſſells, charity diffuſed into*

Rom. 8. v. 15. idem, v. 23. Ioan. 1. v. 5. Coloſſ. c. 1. v. 12. & 13. Epheſ. 5. v. 8. 1. Pet. 2. v. 9. Fulg. l. 1. de remiſ. pec. c. 4. Concil. Trid. ſeſſ. 6. c. 3. Luc. 15. v. 24. Epheſ. 2. v. 5. Gal. 6. v. 15. Aug. ep. 54. Coloſſ. 3. v. 9. Baſil. de ſpirit ſant. Chryſ. in pſal. 118. Aug. ep. 120. & de ſpir. & lit. c. 27. Ioan. 1. ep. c. 3. v. 9. 2. Cor. 9. v. 14. Epheſ. 4. v. 30. 2. Cor. 4. v. 7. Rom. 5 v. 5.

our harts by the holy Ghoſt, which is giuen vnto vs.

2. A thing ſo cleare, that our Aduerſaryes haue not the face to gaine-ſay it: *but confeſſe an inward ſanctification of the Holy Ghoſt, and alteration of man, yet togeather with this ſanctification, there is ſtill,* quoth M. Abbot, *a remaynder of originall corruption, by the touch and ſtayne whereof the holynes and newnes that is wrought in vs is defyled. Likewiſe inherent righteouſnes, although it be the worke of God, yet it is ſoyled in the puddles of our corruption.* What ſay you? Is ſanctification ſtayned? Holyneſſe defiled? The worke of God ſoyled in the puddles of ſinne? All the fornamed ſentences of holy Scripture define the contrary; they teach that *we caſt off the old man, and put on the new; that we are tranſlated from the power of darckenes, to the kingdome of light; that we were once darkeneſſe, but now light in our Lord; once dead, but now aliue to God.* And can the baniſhed darckneſſe ouercome the conquering & preuayling light? The oldnes caſt off, before the newneſſe brought in by Chriſt? The deſtroyed guilt or death of ſinne, infect the beauty of reſtored life? Let *S. Paul* be iudge, who ſpeaking of ſome ſanctifyed perſons, who before had beene fornicatours, drunkards, idolatours, affirmeth: *Theſe things ſome of you were, but you are waſked, you are ſanctifyed, you are iuſtifyed.*

Abbot in his defence c. 4. fol. 430. 403.

1. Cor. 6. v. 11.

3. Now if theſe faythfull *Corinthians* were not ſuch as they had beene before, if the ſpots of their fornication, drunkeneſſe, idolatry, and all other ſinnes were cleanſed and waſhed away, by the gift of ſanctification, or true iuſtification created in them: how durſt you giue the checke to ſo great an Apoſtle, and ſay their ſanctification is tainted with the loathſome touch of their abyding puddles? *Salomon* auerreth, *wiſedome will not enter into the malicious ſoule, nor dwell in a body ſubiect to ſinne*, much leſſe will ioyne league, and be corrupted with the filthines of ſin Chriſt cannot accord with Belial, nor the Arke of our Lord with the Idoll *Dagon*, no more can ſanctifying grace ſtand togeather with mortall ſinne: *for what participation hath Iuſtice with iniquity? what ſociety is there betweene light and darckneſſe.* Marry M. *Abbot* will contract a ſociety between them, at leaſt in ſome low degree, to which purpoſe he ſayth:

Sap. 1 v. 4.

2. Cor. 6. v. 15.

1. Reg. 5.

2. Cor. 6. v. 14.

ſayth: *Doth not Philoſophy teach, that contraryes are incompatible only in their extremes?* but hath he quite forgotten, or did he not rightly vnderſtand of what contraryes that was meant? the Philoſophers ſpeake of ſome poſitiue, not of priuatiue contraryes, whereof the one is the habit, the other the priuation; of theſe no Logicke or Philoſophy euer taught they could reſide togeather in the ſame ſubiect in any remiſſe degree, as one cannot be both dead and aliue, bereft of ſight and enioy it alſo, at the ſame inſtant, ſuch contraryes are infuſed grace and mortall ſin, therefore they cannot comply in any meaſure the one with the other: for a deadly crime howſoeuer it be reſiſted, & curbed of his raigne (which is all you pretend to linke it with grace) yet ſo long as it formally dwelleth and ſoiourneth in man, it muſt needs denominate & make him a ſinner (for euery forme giueth the formall effect to the ſubiect it reformeth) if a ſinner, a ſlaue to ſinne, ſtarcke dead to God, wholy bereft of his fauour, truly hated & abhorred of him, througly vncleane, and deſeruedly guilty of eternall damnation, therefore he cannot poſſibly at the ſame tyme by any ſparke of grace be aliue to God, enioy his fauour, be accepted and beloued of him, be truly cleane and worthy of his kingdome. The ſoule which by ſinne is the aduowtreſſe of the Diuell, & thrall of Sathan, cannot be alſo the ſpouſe of Chriſt, and the adopted child of God, vnles it be by ſuch vnequall ſhares, as that which the Diuells by true poſſeſſion of inherent ſinne, you will account to be God by outward clayme of imputation only, and make the Prince of darcknes too ſtrong an armed man to be preſently caſt forth by the King of heauen.

Abbot in his defence c. 2. f. 171.

Medina in 1. 2. q. 113. art. 2. Caiet. ibid. Vaſq. in 1. 2. diſp. 104. c. 4. & 5.

4. The Fathers likewiſe ſo much abhorre this diabolicall Phrenſy, that the Diuell ſhould haue any part in vs, who are renewed in Chriſt, or that the tainture of our contagion ſhould ſtayne the ſanctification wrought by ſinne, as they contrary wiſe teach, that our inward renouation euer expelleth the dregs of mortall, and ſometymes alſo veniall defaults (which I inuincibly proued in the precedent:

precedent Controuersy) and maketh our soules (as S. *Chrys. ho. 40. in 15. 1. ad Cor.* *Chrysostome* sayth) *more pure then the beames of the Sunne*, so amyable to God, as he *sitteth*, according to S. Basill, *in the shining soule, making it as it were his throne*: for which cause S. *S. Basil. in psal. 28.* *Augustine* calleth that internall sanctification, *the beauty of our soule*, S. Hierome, *the purity of our soule*, Eusebius, *hidden purity*, Macarius, *a certaine hidden or mysticall garment of heauenly beauty*. But Protestants do answere, how beautifull soeuer *August. tract. 9. in ep. Ioan.* *Hier. l. 3. cont. Pel.* *Euseb. de corp. & sang. Dei.* *Niss. l. de perfec. homin. forma.* *Macar. l. de libr. arbit.* that grace may seene, *it only declareth*, quoth Whitaker, *the good will and clemency of God towards vs, it is the effect, not cause of our iustification. This renouation*, sayth Fulke, *is only begun in this life and not perfected. These beames*, quoth M. Abbot, *are too dimme and darke to iustify vs in the sight of God*, for that righteousnes, that iustifying grace, they place, with *VVhitaker, in the free mercy and fauour of God*, who reconciled vs to himself in Christ, that according to them *is in God only and not in vs*, vnles it be by meere imputation: but I will manifestly proue first, that our inward renouation is perfect, and pure from the staine of sinne, though not from the defects and infirmityes which haue sprong vp from sinne: secondly that grace, by which we are iustifyed is inherent in vs, and not in Christ: thirdly that, that inherent grace or inward iustice doth truly iustify vs before the face of God.

VVhitaker in his answere to Campians 8. reason. *Fulk. in c. 4. ad Ephel. sect. 2.* *Abbot in his 4. c. sect. 10.* *VVhitak. vbi supra.*

5. The first is testifyed by S. *Augustine*, saying: *Grace doth now perfectly renew man, so far forth, as it appertayneth to deliuerance wholy from all sinnes, not so far as it belongeth to the fredome from all euills*. Againe, *in Christian baptisme, perfect newnes and perfect health is attayned from those euills, by which we were guilty, not from these with which we must yet combate, least we become guilty*: and speaking of charity, by which this renouation is made, he sayth: *Charity it selfe is most true, most plenteous, most perfect iustice*. The second is also warranted by the same S. *Augustine*, who expresly affirmeth, *the grace by which we are iustifyed*, not to be Gods gracious and extrinsecall fauour, *but his charity diffussed into our harts* by the holy Ghost, who is giuen vs, and this charity *not to be that, by which he loueth vs*, but

Aug. l. 6. cont. Iul. c. 5. *Ibid. c. 7.* *Augu. de nat. & gra. c. 42.* *Augu. de gra. Christ. l. 1. c. 30.* *De sprit. & litera cap. 32.* *Lib. de nat. & grat. cap. 63.*

but that by which he maketh vs louers of him: Likewiſe by this only charity powred into our harts, men are iuſt whoſoeuer are iuſt. Moreouer conferring the law written in tables of ſtone, with the law of Grace engrauen in our harts, he auoucheth: *That was written out of man, that it might terrify him, this in man himſelfe that it might intrinſecally iuſtify him.* Further, *this iuſtice of ours is the grace of Chriſt regenerating vs by the holy Ghoſt.* In fine explicating theſe wordes of the Apoſtle. The iuſtice of God by fayth of Ieſus Chriſt, which the Caluiniſts gloſe to be that which is reſident in Chriſt, S. *Auguſtin* expoundeth thus. *The iuſtice of God by faith of Ieſus Chriſt, that is, by ſpirit. & fayth wherewith we beleeue in Chriſt: for as that fayth is called Chriſts not by which Chriſt beleeues, ſo that iuſtice is called Gods, not whereby God is iuſt: both of them, fayth and iuſtice be ours, but therefore they are tearmed Gods and Chriſts, becauſe through their liberality they are giuen to vs.*

De ſpirit. & lit. c. 17.

De peccat. remiſ. c. 15.

Rom. 3. v. 22.

Auguſt. de ſpirit. & lit. c. 9.

cap. 11. in pſal. 30. Conc. 2: & tract. 26. in Ioan.

6. The third and chiefeſt point (whereby the former two are more ſtrongly confirmed) that our inherent iuſtice doth truly iuſtify vs in the ſight of God, the Apoſtle himſelfe manifeſtly teacheth, ſaying: *As by diſobedience of one man many were made ſinners, ſo alſo by the obedience of one many ſhallbe made iuſt.* For the fall of *Adam* made vs truly ſinners by inward infection before the face of God, therefore the merits of chriſt did make vs truly iuſt by internal iuſtice in the ſight of God. This place ſo vexeth all Sectaryes, as they know not how to rid themſelues of it. *Caluin* anſwereth that we are iuſt, *becauſe we are declared and pronounced iuſt by the iudgment of God*, but to be *conſtituted* or *made iuſt*, as the Apoſtle writeth importeth more then to be declared ſuch. Againe this authentical & true iudgmẽt of God preſuppoſeth iuſtice in vs, before it can be rightly pronounced, as not to depart from *Caluins* owne example. *If an innocent be brought to be arraigned before the ſeate of a righteous iudge, when iudgment is giuen according to his innocency, he is ſayd to be iuſtifyed*, quoth he, *before the Iudge*. Well, I ſay ſo too, but as innocency there, ſo iuſtice heere precedeth iudgment in the party adiudged, or declared iuſt, euen in the ſight of the Almighty, who pronounceth his ſentence accor-

Rom. 5. v. 19.

Calu. l. 3. inſtit. c. 11. ſect. 2.

Calu. ibid.

precedent Controuerſy) and maketh our ſoules (as S. *Chryſoſtome* ſayth) *more pure then the beames of the Sunne*, ſo amyable to God, as he *ſitteth*, according to S. Baſill, *in the ſhining ſoule, making it as it were his throne*: for which cauſe S. *Auguſtine* calleth that internall ſanctification, *the beauty of our ſoule*, S. Hierome, *the purity of our ſoule*, Euſebius, *hidden purity*, Macarius, *a certaine hidden or myſticall garment of heauenly beauty*. But Proteſtants do anſwere, how beautifull ſoeuer that grace may ſeene, *it only declareth*, quoth Whitaker, *the good will and clemency of God towards vs, it is the effect, not cauſe of our iuſtification*. *This renouation*, ſayth Fulke, *is only begun in this life and not perfected*. *Theſe beames*, quoth M. Abbot, *are too dimme and darke to iuſtify vs in the ſight of God*, for that righteouſnes, that iuſtifying grace, they place, with *VVhitaker*, *in the free mercy and fauour of God*, who reconciled vs to himſelf in Chriſt, that according to them *is in God only and not in vs*, vnles it be by meere imputation: but I will manifeſtly proue firſt, that our inward renouation is perfect, and pure from the ſtayne of ſinne, though not from the defects and infirmityes which haue ſprong vp from ſinne: ſecondly that grace, by which we are iuſtifyed is inherent in vs, and not in Chriſt: thirdly that, that inherent grace or inward iuſtice doth truly iuſtify vs before the face of God.

Chryſ. ho. 40. in 15. 1. ad Cor. *S. Baſil. in pſal. 28.* *Auguſt. tract. 9. in ep. Ioan.* *Hier. l. 3. cont. Pela.* *Euſeb. de corp. & ſang. Dei.* *Niſſ. l. de perfec. homin. forma.* *Macar. l. de libr. arbit.* *VVhitaker in his anſwere to Campians 8. reaſon.* *Fulk. in c. 4. ad Philem. ſect. 2.*

5. The firſt is teſtifyed by S. *Auguſtine*, ſaying: *Grace doth now perfectly renew man, ſo far forth, as it appertayneth to deliuerance wholy from all ſinnes, not ſo far as it belongeth to the freedome from all euills*. Againe, *in Chriſtian baptiſme, perfect newnes and perfect health is attayned from thoſe euills, by which we were guilty, not from theſe with which we muſt yet combate, leaſt we become guilty*: and ſpeaking of charity, by which this renouation is made, he ſayth: *Charity it ſelfe is moſt true, moſt plenteous, moſt perfect iuſtice*. The ſecond is alſo warranted by the ſame S. *Auguſtine*, who expreſly affirmeth, *the grace by which we are iuſtifyed*, not to be Gods gracious and extrinſecall fauour, *but his charity diffuſſed into our harts* by the holy Ghoſt, who is giuen vs, and this charity *not to be that, by which he loueth vs*, but

Abbot in his 4. c. ſect. 10. *VVhitak. vbi ſupra.* *Aug. l. 6. cont. Iul. c. 5.* *Ibid. c. 7.* *Augu. de nat. & gra. c. 42.* *Augu. de gra. Chriſt. l. 1. c. 30.* *De ſprit. & litera cap. 32.* *Lib. de nat. & grat. cap. 63.*

but that by which he maketh vs louers of him: *Likewiſe by this only charity powred into our harts, men are iuſt whoſoeuer are iuſt.* More- *De ſpirit.*
ouer conferring the law written in tables of ſtone, with *& lit. c. 17.*
the law of Grace engrauen in our harts, he auoucheth:
That was written out of man, that it might terrify him, this in man *De peccat.*
himſelfe that it might intrinſecally iuſtify him. Further, *this iuſtice* *remiſ. c. 15.*
of ours is the grace of Chriſt regenerating vs by the holy Ghoſt. In fine
explicating theſe wordes of the Apoſtle. The iuſtice of *Rom. 3. v.*
God by fayth of Ieſus Chriſt, which the Caluiniſts gloſe *22.*
to be that which is reſident in Chriſt, S. *Auguſtin* expoun- *Augu. de*
deth thus. *The iuſtice of God by faith of Ieſus Chriſt, that is, by* *ſpirit. &*
fayth wherewith we beleeue in Chriſt: for as that fayth is called Chriſts *lit. c. 9.*
not by which Chriſt beleeues, ſo that iuſtice is called Gods, not where- *cap. 11. in*
by God is iuſt: both of them, fayth and iuſtice be ours, but therefore *pſal. 30.*
they are tearmed Gods and Chriſts, becauſe through their liberality *Conc. 2.*
they are giuen to vs. *& tract.*
26. in Ioan.

6. The third and chiefeſt point (whereby the former two are more ſtrongly confirmed) that our inherent iuſtice doth truly iuſtify vs in the ſight of God, the Apoſtle himſelfe manifeſtly teacheth, ſaying: *As by diſobedience of one man many were made ſinners, ſo alſo by the obedience of one ma-* *Rom. 5. v.*
ny ſhallbe made iuſt. For the fall of *Adam* made vs truly ſin- *19.*
ners by inward infection before the face of God, therefore the merits of chriſt did make vs truly iuſt by internal iuſtice in the ſight of God. This place ſo vexeth all Sectaryes, as they know not how to rid themſelues of it. *Caluin* anſwereth that we are iuſt, *becauſe we are declared and* *Calu. l. 3.*
pronounced iuſt by the iudgment of God, but to be *conſtituted* or *inſtit. c. 11.*
made iuſt, as the Apoſtle writeth importeth more then to *ſect. 2.*
be declared ſuch. Againe this authentical & true iudgmẽt of God preſuppoſeth iuſtice in vs, before it can be rightly pronounced, as not to depart from *Caluins* owne example. *If an innocent be brought to be arraigned before the ſeate of a righteous* *Calu. ibid.*
iudge, when iudgment is giuen according to his innocency, he is ſayd to be iuſtifyed, quoth he, *before the Iudge*. Well, I ſay ſo too, but as innocency there, ſo iuſtice heere precedeth iudgment in the party adiudged, or declared iuſt, euen in the ſight of the Almighty, who pronounceth his ſentence accor-

ding to truth, Doctour *Fulke* and Doctour *Abbot* helpe out their Maister, and graunt that imputatiue Iustice, by which he is constituted and made iust indeed, goeth before the sentence, yet not inherent Iustice. But S. *Paul* teacheth, that as we are made sinners by the offence of *Adam*, so iust by the grace of Christ: therfore as besids the imputation of *Adams* default there is a true and proper sin of nature, which infecteth vs all, and maketh vs truly & properly sinners in the eyes of God, as both they and all English Protestants hold with vs against the *Pelagians*: so besides the imputation of Christs iustice, which cannot make vs formally iust, there ought to be a true and inhabitant iustice which beautifyeth our soules before the throne of heauen, or els we could not be truly made iust by Christ, as we are made sinners by *Adam*, and therein consisteth the force of the *Antitheſis* S. *Paul* vseth betweene them, which M. *Abbot* and *Fulke* like cunning Pylots, who warily shunne the most perilous rocks, silently passe ouer; but M. *VVhitaker* perceiueth it well, and rather venureth to dash himselfe against it, by denying the comparison, then not to take notice therof: *Though* (sayth he) *we be iust in Christ, as we are sinners in Adam, yet not after the same manner.* No? I appeale againe to the sacred Text, to S. *Augustine*, S. *Chrysostome*, *Origen*, *Theophilact*, and all interpreters, Heretikes only excepted, whether the opposition doth not wholy accord in this, that as true sinne hatefull to God was distilled from *Adam*, so true iustice acceptable in his sight, is comunicated vnto vs by Christ: for S. *Paul* doth not only teach, that as *Adam was the author of sinne, so Christ of righteousnes*, wherein M. *VVhitaker* only placeth the summe of his discourse, he addeth moreouer, *that as by the disobedience of one man many were made sinners, so also by the obedience of one man, many shalbe made iust*: where he maketh (sayth Origen) *a comparison of sinne and death diffused into all men from Adam, and of iustification and life from Christ*. A little before he explaineth how they are both alike in the diffusion or communication from one to many, & differ in the thing they communicate, because from the one sinne, from the other

Fulk. in c. 5. ad Rom. sect. 3.
Abbot in his defence of the reformed Cathol. c. 4. sect. 6. 8.
Abbot loc. citato.
Fulke vbi supra.
VVhitak. l. 8 aduer. Dureum fol. 602.
Aug. l. 1 de peccat. merit. & remiss. cap. 9. & 15.
Chrys. ho. 10. in c. 15. ad Rom.
Theoph. in hunc loc.
VVhitak. loco citato.
Origen. l. 5. in c. 5. ad Rom.

ther iuſtification is imparted, and *Theophilact*, *as by the de-*
fault of one, ſinne crept in vnto condemnation of death, ſo by the iuſtice *Theoph. in*
of one, ſaluation entred to iuſtification of life: beſides the Apoſtle *hunc loc.*
in the ſame place amplifyeth this point, and affirmeth
that the grace inſtilled by Chriſt hath more power to iu-
ſtify, then ſinne to deſtroy, ſaying: *If by the offence of one many* *Rom. 5. v.*
dyed, much more the grace of God, and the gift in the grace of one *15.*
man Ieſus Chriſt hath abounded vpon many. Likewiſe, *if ſin the offen-* *Idem v. 17.*
ce of one death raigned by one, much more they that receaue the a-
bundance of grace and of donation and of iuſtice, ſhall raigne in life by
one Ieſus Chriſt. Out of which words we collect fiue infal-
lible veritys againſt the erroneous doctrine of Proteſtats.
Firſt that grace communicated by Chriſt, is not weake &
imperfect, but copious and *abundant*. Secondly, it is not
only imputed vnto vs, but *receiued* of vs. Thirdly, it is not
the meere grace of ſanctification, but of *iuſtice*. Fourthly it
raigneth and preualyth in vs to produce workes of iuſtifi-
cation to *life*, as ſinne raigned to bring forth works of ini-
quity. Fifthly, it is *much more* powerfull to iuſtify and
make vs acceptable to God, then ſinne was to condemne
and makes vs odious to him. Therefore he concludeth: *Ibid. v. 20.*
Where ſinne abounded, grace did more abound, that as ſinne raygned *& 21.*
to death, ſo alſo grace may raigne by iuſtice to life euerlaſting, through
Ieſus Chriſt our Lord.

7. Let vs match theſe Texts of holy Writ with o-
thers and make all modeſt men aſhamed to ſpurne againſt
a truth warranted by the collation of ſundry places. The
ſame S. *Paul* writing to the Corinthians ſayth: *As we haue* *1. Cor. 15.*
borne the image of the earthly, let vs alſo beare the image of the hea- *v. 49.*
uenly, but the image of earthly *Adam* we haue truly borne *Cent. 3. c. 4.*
by the deadly impreſſion of internall and hatefull ſinne, *Column.*
therefore we muſt truly beare the figure of Chriſt by the *48.*
beautifull ſtampe of internall and acceptable grace, as *O-*
rigen cyted by the Centuriſts doth plainly inſinuate, and
the Apoſtle likewiſe confirmeth in his Epiſtle to the Ephe- *Ephes. 4.*
ſians: Be renewed in the ſpirit of your mynd, and put on the new man, *v. 24.*
which according to God is created in Iuſtice and holyneſſe of truth; be-
hold we haue not the new man imputed vnto vs, but we

put him on vs, formed and created not in ſigne and ſanctification, but *in iuſtice and holynes of truth*, and that *according to God*. Which are moſt euident teſtimonyes for my purpoſe, yet to leaue no place of tergiuerſation to wrangling Sophiſters, I will further corroborate this chiefe and fundamentall article with other moſt cleare and irrefragable arguments.

8. That grace and renouation is perfect, entire, & not the effect but the true cauſe of our iuſtification by the very conſent of our Aduerſaryes, which abſolueth vs from ſinne, endueth vs with purity and holynes in the eyes of our Creatour, engrafteth vs into Chriſt, vniteth vs vnto God, and giueth vs life in him, maketh vs his adopted children, entitleth vs to the right, & purchaſeth the inheritance of our eternall kingdome. All this is wrought, not by any other precedent cauſe, but by that inherent iuſtice or infuſed charity, which God deriueth into our ſoules, therefore that maketh vs truly righteous and iuſt before the Tribunall of his highnes. Firſt it cleanſeth vs from our ſinnes, as S. *Paul* to the Romans defineth, ſaying: *We are buryed togeather with Chriſt by Baptiſme into death*. What death, but the death of ſinne, of which it immediatly followeth, *he that is dead, is iuſtifyed from ſinne*, to wit, is releaſed and abſolued from ſinne by the newnes of life, wherin he reſembleth the reſurrection of Chriſt. Againe, *the law of the ſpirit of life in Chriſt Ieſus hath deliuered me from the law of ſinne*, where *Tertullian* inſteed of *deliuered* vſeth the word *manu-miſit*, *hath ſet free*, like a bound man enfranchized and ſet at liberty by the benignity of his Maiſter. S. *Baſil* explicating the former place, ſayth: *The ſpirit inſuſeth liuely and reuiuing force, recouering our ſoules from the death of ſinne into a new life*. And S. *Auguſtine*, the latter, writeth thus: *The law of the ſpirit of life in Chriſt hath diſſolued the guilt of concupiſcence, procuring remiſſion of all ſinnes*, who doth alſo often teſtify, *that the law of the ſpirit of liue is the grace of the new Teſtament written in our harts*. Secondly it doth not only expell the miſts of ſin but garniſheth alſo our ſoules with the luſtre of vertue, as I haue already conuinced in my firſt encounter againſt *M. Abbot*,

V Vhitak. l. 8. aduerſ. Duræum.

Rom. 6. v. 4.

Ibid. v. 9.

Rom. 8. v. 2.

Tertul. l. de reſur. carn. c. 46.

Baſil. de ſpiri. ſant. c. 15,

Aug. l. 1. denupt. & concup. c. 32.

Lib. de lib. arbit. c. 14. 15. 16. & de ſprit. & liter. c. 17.

Abbot, which cannot be interpreted of ſignes, of beauty gratefull to men, who pierce not into the cloſet of our ſoule, nor behold the light and brightnes therof mentioned aboue. Therefore it muſt needs be expounded of the purity, ſplendour, and holynes it diſplayeth before the face of God, according to that of S. Paul: *He choſe vs, that we ſhould be holy and immaculate in his ſight in charity*, that is by meanes of his habituall charity harboured in our breſts. *Epheſ.* 1. v. 4. *Ioan.* 15. 1. *Cor.* c. 13. v. 2.

9. Thirdly this inward renouation doth truly incorporate vs in the myſtical body of our Lord & Sauiour, it grafteth vs like liuely branches into him our true vine, it maketh vs the body of Chriſt, *and members of member. Doing on* (ſayth S. Paul to the Corinthians) *the new man, him that is renewed vnto knowledg according to the image of him that created him:* to the Galathians, *as many of you as are baptized in Chriſt haue put on Chriſt*. And how haue yee put him on, but as the ſame Apoſtle teſtifyeth, *by his ſpirit dwelling in you?* whereof S. *Auguſtine* ſayth, *by the ſpirit of Chriſt incorporated & made a member of Chriſt, euery one may* (inwardly affoarding increaſe) *accomplish workes of iuſtice*. Beſides that very word, *to put on Chriſt*, often vſed in holy Writ, *do on the armour of light, do yee on our Lord Ieſus Chriſt*, according to the Hebrew * phraſe and alluſion to the long gownes of the Iewes, ſignifyeth great plenty and aboundance of grace, ſanctity and iuſtice, with which they that put on Chriſt are inwardly clad, as it were with a rich & gorgeous robe, which doth not only couer the nakednes, but wholy adorneth the temple of our ſoules with heauenly rayes of incomparable vertues. Therefore *Iſay* calleth it *the veſtement of ſaluation, the garment of iuſtice*, or *coate of ioy*, as the 70. Interpreters or *veſtment of Ieſus*, as others tranſlate it, whereof read S. *Chryſoſtome, S. Cyrill, S. Hierome*. *Rom.* 13. v. 13. & 14. * *Indui hæbraicè labas*. *Iſa.* 61. *Chryſ. in* 1. c. *ad Gal. & in* c. 3. *ad Rom. Cyril. l.* 9. *in Geneſ. Hieron. ad Pama. Rom.* 6. v. 10. 1. *Cor.* 6. v. 17. *Ioan.* 14. v. 23. 1. *Cor.* 3. v. 16. 17. 3. *ep. Ioan.* c. 3 v. 24.

10. Fourthly by this inhabiting grace, a true vnion is made, a league is contracted between God & vs, *we liue to him, are one ſpirit with him, he dwelleth vs, maketh his abod with vs, as in his holy temple. In this we know that he abydeth in vs, by his ſpirit which he hath giuen vs, he that abydeth in charity, abydeth in God, and God in him*, where he ſpeaketh not of weake or impure,

but of complete and perfect charity. For it followeth in the next verse: *In this is charity perfected with vs, that we may haue confidence in the day of iudgment.* Besids, *thinke you also that you are dead truly to sinne, but aliue to God in Christ Iesus our Lord.* Therefore S. *Augustin* often calleth the Holy Ghost dwelling in vs, or his charity diffused into our harts, the *life of our soule*, by which we truly liue to God.

1. Ioan. 4. v. 17. Rom. 6. v. 11. Augu. de verbis Apostol. ser. 18. & 28. l. de ciuit. Dei, c. 24.

11. Fiftly it aduanceth vs to the dignity of Gods children: *You haue receiued the spirit of adoption of sonnes, wherein we cry Abba Father.* Againe, *see what manner of charity the Father hath giuen vs, that we should be named and be the sons of God*: to which end S. *Iohn Damascen* declareth, how God infuseth into our soules certaine diuine and supernaturall qualityes, wherby we receaue a diuine and supernaturall kind of being, *are partakers of the diuine nature, preferred to be Gods and children of the highest.* Neither is there any former cause of our vnion with God, whereof this spirit of adoption may be tearmed an effect; for S. *Paul* sayth: *If any man haue not the spirit of Christ the same is not his*: by any thing whatsoeuer going before. Hence we deduce the sixth prerogatiue of this inward renouation, that is, our clayme to the kingdome of heauen, therefore it is tearmed *pignus hereditatis, the pledge of our inheritance*, because the sanctity and grace which the holy Ghost worketh in vs, affoardeth a certaine hope & moral assurance of our future glory, as the Apostle by way of gradation excellently argueth in this manner: *If sonnes, heires also, heires truly of God, and coheirs of Christ.* Likewise, *God according to his mercy hath saued vs, by the lauer of regeneration, and renouation of the holy Ghost, whome he hath powred vpon vs abundantly by Iesus Christ our Sauiour, that being iustified by his grace, we may be heyres, according to hope of life euerlasting.*

Rom. 8. v. 15. 1. Ioan. c. 3. v. 1. Ioan. Damasc. l. 4. de fide c. 4. Rom. 8. v. 9. Ephes. 1. v. 14. Rom. 8. v. 17. Tit. 3 v. 5. 6. & 7.

12. Peruse these words, o yee Sectaryes, ponder the sense and meaning of them, & stoop at length to the voice of truth so often sounded forth by this great Apostle and trumpet of heauen: for he sayth, 1. That we are saued by this benefit of renouation, but nothing can be the formall cause of our saluation, but true and perfect iustice: Therefore we are made by the grace of Baptisme perfe-

ally iuſt. 2. Not outwardly by imputation, but inwardly *by the holy Ghoſt powred vpon vs*. 3. And that not ſparingly & by peece-meale, but *abundantly, richely, or bountifully*, as the Greeke, *largly or copiouſly* as S. *Hierome* readeth. 4. And to no other effect, then that *iuſtified by his* inward grace, we may be *heires in hope of life euerlaſting*. And S. *Iohn* concludeth that without this renouation, *no man can enter the Kingdome of heauen*, ſignifying therby that it is not the effect or ſigne without which we might enter, but the true cauſe of our entrance, not weake and halting but true and entire iuſtice, becauſe it is true iuſtice, ſayth S. *Auguſtin* to which eternall life is due.

A bunde Græce πλουσίως Hieron.

Ioan. 3. v. 5.

13. The laſt priuiledge ariſeth from the former, that it purchaſeth alſo the reſurrection of our bodyes, and crowne of our eternall felicity: *If Chriſt be in you the body indeed is dead becauſe of ſinne, but the ſpirit liueth becauſe of iuſtification. And he that rayſeth vp Ieſus Chriſt from the dead, ſhall quicken alſo your mortall bodyes, becauſe of his ſpirit dwelling in you*. Note this cauſal addition, *becauſe of the ſpirit dwelling in you*, which S. *Auguſtine* aduiſedly obſerueth, and accounteth our *Reſurrection in flesh to immortality, meritum ſpiritus, a deſeruing of the ſpirit, which goeth before it in iuſtification, as in a meet conuenient & congruous reſurrection*. So that two wayes it doth properly merit the glory of immortality, both for that it is giuen before hand, as a pledge, earneſt, or right thereunto, ſuppoſing the benignity and promiſe of God, as alſo becauſe it doth produce good workes, which do condigndy deſerue and augment the ſame, therfore called by S. *Iohn* according to S. *Cyrils*, and *Theophilacts* interpretation, *a fountaine of water ſpringing vp to life euerlaſting*, that is a celeſtiall fountaine of purifying grace, copious in it ſelfe and ouer flowing with the riuers of ſundry vertues, which waſh vs to the hauen of eternall reſt. But if all this be not ſufficient to iuſtify vs before God, what is required to atchieue that happines heere vpon earth, if the diuine grace & ſupernaturall quality, which worketh in vs all the forenamed effects, be not gratefull and pleſing in the eyes of our Soueraigne? what I pray you is acceptable vnto him?

Auguſ. ep. 105. paulo ante medium. Cui debetur vita æterna vera iuſtitia eſt. Rom. 8. v. 10. & 11. Aug. l. 1. de ſpir. & lit. cap. 29.

Ioan. 4. v. 14. Cyril. in eum loc. Theoph. in eund.

Marry

VVhitaker in his answere to 8. reason of M. Campian, and in his 8. booke against Duræus. Abbot in his defence c. 4. sect. 3.

Marry, sayth *VVhitaker*, and M. *Abbot*, *that which is so perfect as satisfyeth the law of God*. I see your windings: first you answered, that the grace which inhabiteth in vs, *is defiled*: Then, that it is *not perfect, nor iustifying grace*, at least not such *as iustifyeth vs in the sight of God*. Now not such *satisfyeth and fulfilleth the law*. Well, you trauerse much ground, but to little purpose: for S. *Paul*, S. *Augustine*, and diuers others manifestly teach, that by this grace of Christ, by sweetnes of his loue we fullfill the law of God, which by feare and terrour we neuer could do, whose testimonyes I shall alleadge in the controuersy of keeping the commandments, intreating my Reader to peruse them there, whilst I pursue my victory, & follow the chased enemy retyring now

VVhitak. in his answere to 8. reason of M. Campian fol. 224. 2. ad Cor. 5. vers. 21. Calu. l. 3. instit. c. 11. §. 23.

for succour to the castle of holy Scripture, where *VVhitaker* seeketh to fortify himselfe with that saying of S. Paul: *Christ was made sinne for vs, that we might be made the righteousnes of God in him*. Hereupon he inferreth, that seing Christ was not truly and really made sinne for vs but by imputation, so we are no otherwise made righteousnes in him: which argument *Caluin* also most eagerly presseth and reuerseth as his vncõquerable or last refuge in the rereward of his obiections, and yet it is presently at the first encoũter beaten to the ground.

14. For the scope and tenour of the Apostles analogy doth not consist in the manner, but in the cause of Christs being made sinne, to the end he might make vs iust, albeit in a different sort, he, made sinne by a meer imputation, because it was impossible for him to be truly a sinner, we, properly and truly iust, because it is more honourable and glorious vnto Christ *to cleanse to himselfe a people acceptable*, to enrich and endue vs with the treasures of his inherent iustice, then to leaue our filth and ordure ouershadowed with the mantle of his externall righteousnes. Secondly Christ is sayd to be made sinne, that is an hoast and sacrifice for the extirpation of sinne. So the Hebrew word *Chattat*, *peccatum*, sinne, often signifyeth a victime for sinne, as in *Leuiticus*, *Ezechiel*, and *Osee*, *peccatum* * *populi mei comedent*, they shall eate the sinne of my people, that

Tit. 2. v. 14. Leuit. 4. v. 21. & 24. Ezec. 44. v. 29. Osee. 4. v. 8.

* *Hebraicè Chattat, peccatum, in the latin it is peccata.*

that is, the hoaſt or victime for their ſinne. Therefore as Chriſt was not by the meanes of another, but in his own perſon truly and really made a ſacrifyce for ſinne, ſo we not only by imputation, but truly and really in our ſelues ought to be the iuſtice of God in him. And the Apoſtle elegantly ſayth, that we muſt be not iuſt, but the iuſtice of God in Chriſt, to oppoſe it to ſinne, ſignifying withall, that it is the effect and likneſs of Gods increated iuſtice, by infuſed and created charity communicated vnto vs, as S. *Cyrill* expoundeth it, or for that it is giuen vs through the merits of Chriſt from God, according to S. *Auguſtine*, or laſtly to betoken the excellency of the Iuſtice, which leaueth no ſpot or blemiſh of ſinne, but maketh vs as it were wholy grace, wholy iuſtice it ſelfe, as S. *Chryſoſtome*, and *Theophilact* do inſinuate.

Cyril. l. 12. theſaur. c. 3. Auguſt. l. de ſpirit. & lit. c. 18. Chryſ. & Theoph. in hunc loc.

15. Another argument they take out of the firſt to the *Epheſians: He hath gratifyed vs in his beloued Sonne*, or as they to boulſter their hereſy corruptly tranſlate, *he hath made vs acceptable in the beloued*. As though we were only outwardly accepted by the fauour of his Son, not inwardly endowed with the participation of his iuſtice: howbeit the Greeke word ἐχαρίτωσεν doth not only import, to accept as gracious, but to make gracious and acceptable indeed by communicating vnto vs inherent Iuſtice, inward ornaments, by which God maketh our ſoule, as *S. Chryſoſtome* ſayth, *pulchram, deſiderabilem, ac dilectam*, beautifull, deſyred, and beloued of him.

Epheſ. 1. v. 6.

In the Bible ſet forth by his Maieſty.

Chryſ. in eum loc.

16. Thirdly *VVhitaker*, and *Fulke* obiect out of S. *Paul* to the Corinthians: *Chriſt is made vnto vs of God wiſedome, righteouſnes, ſanctification, and redemption*: Therefore ſay they *our righteouſnes is placed in Chriſt not heaped vp with our vertue*. But the contrary is gathered out of the ſame words: for Chriſt is there affirmed to be our righteouſnes, as he is our ſanctification and wiſedome: now he is our ſanctification as they themſelues agree by inherent ſanctity; our wiſedom likewiſe by the habit or gift of wiſedome infuſed into vs: Therefore our righteouſnes, or iuſtice rather, by created iuſtice imparted to our ſoules. I anſwere againe, that

V Vhitaker in his anſwere to 8. reaſon of M. Campian. Fulk. in c. 1. ad Cor. ſect. 2. 1. Cor. 1. v. 30.

Chriſt is called our iuſtice, diuers and ſundry wayes. 1. In the way of *communication*, becauſe the perfections of the head are communicated to the body. 2. In way of *aſſimilation*, for that God the Father hath predeſtinated vs to be made conformable to the image of his Sonne. 3. In way of *ſatisfaction*, becauſe he hath fully ſatisfyed for the debt of our ſinnes, which ſatisfaction of his is applyed vnto vs, and made ours indeed by imputation, as S. *Bernard* teſtifyeth, yet not without true and inherent iuſtice alſo in our ſelues. 4. In the way of *merit*, for that he hath merited, and purchaſed for vs true iuſtice from the handes of God. 5. In the way of *cauſality*, for that he is alſo togeather with God the efficient cauſe of our ſanctification and iuſtice. Theſe & other cauſes, which Proteſtants ignorantly mingle and confound, the holy Councell of *Trent* doth wiſely diſtinguiſh, and ſet downe in this manner: *The finall cauſe of our iuſtification is the glory of God, of Chriſt, and eternall life, the efficient, God, the meritorious, his beloued Sonne our Lord Ieſus Chriſt &c. the inſtrumentall, baptiſme &c. the only formall cauſe is the iuſtice of God, not that by which he is iuſt, but by which he maketh vs iuſt, by which he clotheth man*, as S. Auguſtin ſpeaketh, *when he iuſtifyeth the wicked*, or as he ſayth in another place, *which God imparteth that man may be iuſt*, which S. *Hierome*, S. *Bernard*, and ſundry reaſons manifeſtly approue, as I ſhall more plentifully diſcouer in the chapter enſuing.

Richardus Tap in explica. art. de iuſtif.
Stapl l. 7. de iuſtit. imputat. c. 9.
Rom. 8. v. 29.
Bernard. ep. 190.
Concil. Trid. ſeſſ. 6. c. 7.
Aug. l. de ſpirit. & lit. c. 9. & in pſal. 30.
Hier. dial. aduerſ. Pelag.
Bernard. epiſt. 190.

THE

THE SECOND CHAPTER.

IN WHICH

The former doctrine is confirmed by more reasons, auctorityes, and other obiections of our Aduersaryes refuted.

AS the in-bred naughtynes of original infection neuer cleanly rinsed or scoured out, is the fluse of filthines in Protestants iudgment, & roote of all their impious opinions, which I named aboue: so the heauenly beame of inhabitant grace, which garnisheth the soules of Christs faythfull seruants, is the head and well-spring according to vs, of all the good that proceedeth frō vs. This iustifyeth vs before the Tribunall of his highnesse, this maketh our works pleasing to his Maiesty, this aduanceth them to the dignity of merit, this purchaseth the crowne of reward, this ministreth power, and ability to fullfill his Commandments, and whatsoeuer els we do acceptable to him, and worthy of his kingdome, al floweth from the veines of this celestiall fountaine. Therfore I labour to fense and strengthen it further with some other impregnable reasons.

2. The first prosecuted by *Andreas Vega* is to this purpose: The iustice which *Adam* had before his fall, was not imputatiue, but inherent and true iustice, which made him amyable and gratefull in the sight of God, as all the Fathers and our aduersaryes with them generally confesse: but the same Iustice is restored vnto vs by the merits of Christ, which we lost in *Adam*: therefore true Iustice before

Vega l. 7. in Concil. Trid. c. 22.

fore God is heere communicated to our ſoules by the be-
Rom. 5. nefit of his paſſion. The minor propoſition is taught by the Apoſtle: *that we receaue by Chriſt more then we loſt by Adam*,
Aug. tom. 3. de Gen. l. 6. c. 21. and ſubſcribed vnto by S. *Auguſtine*, ſaying: *We receaue not the immortalitie of a ſpirituall body, which man had not, but we receaue Iuſtice from which by ſinne man was fallen.* And in another place
Aug. l. de Spir. & lit. cap. 21. he affirmeth: *in the inward man renewed by the grace of Chriſt that iuſtice to be written, which fault had cancelled.* By S. Irenæus,
Iræn. l. 3. c. 20. who teacheth, *that the Sonne of God was to this end incarnate: that which we had loſt in Adam of the image and likeneſſe of God, we*
Cyril. l. 11. in Ioan. c. 25. *might recouer in Chriſt Ieſus.* By S. Cyrill Patriarch of Alexandria: *the nature of man to be ſanctified, is to be reformed and renewed by participation of the ſpirit according to the firſt image, that inueſted with that firſt grace we may ouercome the raigning ſinne, adhering to diuine charity, and wholy giuen to the ſtudy of vertue, and ſo the law of the fleſh being vanquiſhed we may preſerue inuiolable the beauty of the image imprinted in vs.*

3. Doctour *Abbot* ouer-borne with the weight of
Abbot c. 4. ſect. 13. fol. 431. this reaſon and poiſe of ſome of the former auctorityes, plainely affirmeth, that Chriſt came to reſtore the inherent Iuſtice we loſt in *Adam*, yet ſo, *as he beginneth but doth not perfect it, as long as we continue in this life, and therfore inherent Iuſtice is not ſuch in any man heere, as that therby he can be found iuſt in the ſight of God.* Yes you cannot deny but that *Adams* iuſtice before his fall was ſuch, as it made him iuſt in the ſight of God, but theſe Fathers conteſt that we partake by the merits of Chriſt, that iuſtice *from which by ſinne man was fallen,*
Abbot loc. citato. that *which fault had cancelled*, yea ſayth M. Abbot we receaue the ſame *not really but in hope*: neither will this ſerue your turne: for in hope we poſſeſſe the immortality of our bodyes, of which notwithſtanding S. Auguſtine affirmeth, *we receaue not the immortality of a ſpirituall body, &c. but receaue Iuſtice*: therfore we receaue this really and not only in hope as we do immortality. Beſides he teſtifyeth this iuſtice to be giuen when man is *renewed by grace*, which not only the holy Scriptures, but your ſelues alſo confeſſe to be really performed euen in this life. S. *Cyrill* auoucheth the like, with whome *Irenæus* agreeth in ſuch perſpicuous tearmes,

is no shift can be deuised to expound them otherwise.

4. The second reason insinuated by the fornamed *Vega*, is that one and the same thing can neuer be both the efficient & formall cause of the same effect. The Sunne for example cannot be the cause of heate, and be the heat it selfe which is produced, but the Iustice of Christ is the cause of our iustification, and that by producing iustice in vs: for of his fullnes we all partake more or lesse according to the measure of his donation. Which cannot be meant of imputatiue iustice, which without limitation or proportion of measure is equally referred to euery one: therefore of inherent, whereof Christs iustice being the efficient, cannot be also the formall cause, or if it be, how is it also the free fauour and mercy of God, as Protestants likewise vnaduisedly teach. How doth *VVhitaker* auouch, *we acknowledge no other iustifying grace, then the great and free mercy of God, whereby he did elect and predestinate vs in Christ before all eternity vnto life euerlasting*, and yet he sayth a little after: *the obedience of Christ imputed vnto vs, and apprehended by fayth, is that righteousnes of ours, which you enquire after*. What? Is the obedience of Christ all one with the mercy and goodnes of God, the humility of him that obeyeth, with the greatnes of him who is obeyed? or do such diuers causes both worke the same formall effect? I need not wonder at your ignorance in points of diuinity, who are so little seene in the principles of Philosophy.

Andr. Vega vbi supra.

VVhitak. in his answere to 8. reason of M. Campian fol. 228.

Ibid. fol. 229.

5. The third reason is, the diuine grace with which we are heere iustifyed vpon earth, is the same which shall be hereafter crowned in heauen; for the reward of glory is there proportioned to the small pittance of Iustice, or great measure of grace, which heere we obtaine: *He that soweth sparingly, sparingly also shall reape, and he that soweth in blessings, of blessings also shall reape*. Now the haruest of celestiall iustice, which we shall hereafter enioy, is not imputatiue, but such as shall inhere and beautify our soules, therefore that which heere is either infused by God, or which we purchase by our good workes, is likewise inherent & dwelling in vs.

2. Cor. 9. v. 6.

6. The fourth reason, if by the iustice of Christ apprehended and applyed vnto vs by fayth, we be formally iust, we should all equally participate the perfection of iustice, one could not be more holy, righteous, and iust, then another, and consequently becaule according to the proportion of iustice the crown of glory is assigned, there should be no distinction of glory, no difference of reward in heauen contrary to that of Christ, *in the house of my Father there be many mansions*, of the Apostle, *one glory of the Sunne, another glory of the starres: for starre differeth from starre in glory, so also the resurrection of the dead*. And whereas M. Feild auoucheth, *that from imputed righteousnes which is equall in all men no imparity of ioy can flow &c. but from the imparity of inherent righteousnes it is that there are so different degrees of ioy and glory found among the Saints of God, that are in heauen*, he auoucheth two thinges, which countenance our doctrine: the one directly, that our iustice is inherent, the other consequently, that this inherent iustice is perfect, entiere, cleane from all impurity, and wholy pleasing to God: otherwise it could not deserue any reward at his hands, it could not be renowned, honoured, nor yet admitted into that pure & immaculate kingdome, into which no defiled thing can enter.

Ioan. 14. v. 2.
Hiero. l. 2. aduers. Iouin.
1. Cor. 15. v. 41. 42.
Feild in his 3. booke of the Church c. 30. fol. 140.

7. Fiftly the Iustice with which baptized infants are endowed by the water of regeneration, is not the extrinsecal Iustice of Christ apprehended by an act of fayth, which sucklings depriued of reason cannot haue, but they are iustifyed (as *Feild* with vs auerreth, and striueth to wrest the meaning of Luther) *with the habits or potential habilityes of Fayth, Hope, and Charity*, but according to S. Augustine: *God giueth to the faythfull the most secret grace of his spirit, which secretly he powreth into infants also*, as they then, so likewise we are iustifyed, not by actuall and imputatiue, but by habituall and inhabitant Iustice, inwardly cleansing and adorning our soules.

Feild in his 3. booke of the Church c. 44.
Aug. l. 1. de peccat. merit. c. 9.

8. Sixtly, as no man can be truly accounted the obiect of Gods hatred and worthy of damnation by the meere imputation of fault, vnles he be faulty indeed and guilty

guilty of crime; ſo (as *Gabriel Vaſquez* ſolidly diſputeth) none can be reputed the obiect of his loue, and worthy of heauen by the extrinſecall will of God, not imputing ſinne or imputing Iuſtice, vnles he be truly free from ſin & endowed with Iuſtice. Againe, as no man can be made truly and formally iuſt by the wiſdome which is in another, or liue by the life which another enioyeth, ſo neither formally iuſt, by the iuſtice which is in another, and ſo not by the Iuſtice which is in Chriſt: M. *Abbot* in his defence anſwereth, *that a man may be formally iuſt two manner of wayes. A man is one way formally iuſt in quality, another way formally iuſt in law*: and then he granteth, *that it were abſurd indeed, that a man ſhould be formally iuſt in quality by the iuſtice of another: But he may be*, ſayth he, *formally iuſt in law. For in the courſe of law and iudgment, the forme of Iuſtice is, not to be ſubiect to crime or accuſation, and he is formally iuſt, againſt whome no action or accuſation is liable by law &c. And this is the ſtate of our Iuſtice, and righteouſnes in the ſight of God.* Hath not he ſhaped a fine anſwere very ſutable to Scriptures, and much to the credit of Chriſt his Maiſter? *For did he giue himſelf for vs, that he might redeeme vs from all iniquity, and might cleanſe to himſelfe a people acceptable*? Did he ſhed his pretious bloud *to take away our ſins, purging vs by the lauer of water in the word of life*, and hath he only performed it by immunity from puniſhment, not by cancelling and purging our faults? The Scriptures manifeſtly teach, that *he ſanctifyed himſelf that we might alſo be ſanctifyed in truth*, giueth vs *his ſpirit of adoption, moſt great & pretious promiſes, that by theſe we may be made partakers of the diuine nature: created a new in iuſtice and holynes of truth*. And is all this done in the externall proceeding and courſe of law, remaining in our ſelues ſtill tainted with *the inherence of ſinne*?

Gab. Vaſquez in 1. 2. diſp. 206. cap. 3.

Abbot in his defence c. 4. fol. 423. 424.

Tit. 2. v. 14.

Ioan. 1. v. 29. & 1. Ioan. 3. v. 5. Act. 3. Ioan. 17. v. 19. Rom. 8. v. 15.

9. All Philoſophers accord, that the denomination of a ſubiect is more truly and properly taken from the inherent quality which abydeth in it, then from the outward forme, which is referred vnto it, as a Black-Moore, although he be apparrelled in a white liuery, is properly notwithſtanding tearmed blacke of his innate blacknes, then white of his outward habit. Therefore if we be truly

Feild. l. 3. c. 44 of the Church fol. 178.

truly ſinners by inward infection: *If the inherence of ſinne*
Feild ibid. (as Feild confeſſeth) *be acknowledged in every iuſtifyed perſon, notwithſtanding his iuſtificatiõ*, now ſoeuer the iuſtice of Chriſt be imputed vnto vs to free vs from the proceſſe of the law, yet we cannot be truly tearmed *iuſt, holy, innocent, and immaculate, the children of God, and heires of heauen*, as we are often called in holy Writ: Being as I ſay, in very deed impure, defiled channells of ſinne, *by the inherence thereof*: and conſequently in your ſelues ſlaues to Satan, worthy hel, worthy damnation. Neither is it inough to ſay, we may be accounted innocent, becauſe no inditemẽt can be drawn, no accuſation heard, no attachment take place againſt vs: for as the guilt of ſinne & heynouſnes of treaſon goeth before the deſert of puniſhment, much more before the action or accuſation which is layd to our charge: ſo the exemption or immunity from the execution of the law is no acquittance or freedome from the deſert, much leſſe from the guiltynes or treachery of our harts. Therfore the Holy Ghoſt, who iudgeth of vs as we are indeed, ſhould falſly tearme vs holy, iuſt &c. once darkenes now light in our Lord, if we be ſtill darkened with the miſts of ſinne, and are only freed from the puniſhment thereof.

10. Moreouer what if M. *Feild* the poliſher of the rough & crabbed ſpeaches of other Proteſtants, the refiner of their impure doctrine; What if himſelfe auow, that ſinne ſtill lurketh in the faythful, not wholy exempted from all action in law, but only from *dominion & guilt*
Feild, 3. l. c. 44. f. 178. *of condemnation*. Read his words once againe, and returne your verdict of him: *The inherence of ſinne the iuſtifyed man acknowledgeth in himſelfe, notwithſtanding his iuſtification, which ſtill ſubiecteth him to Gods diſpleaſure and puniſhments accompanying the*
Feild ibid. *ſame*. Againe in the ſame page continuing his diſcourſe of the iuſtifyed, he ſayth: *They are not already freed actually from the inherence of ſinne, and the diſpleaſure of God diſliking it*: But how can he be formally iuſt by courſe of law, free from all crime, action, & accuſation, in whoſe ſpotted ſoule ſin ſtill inhereth lyable to puniſhments, and which is worſe obnoxious to the diſfauour of God hating and diſliking it?

? Shall I not thinke theſe iarring Miniſters (like the ancient Southſayers, of whome *Tully* reporteth) laugh the people to ſcorne, and make merry amongſt themſelues in their ſecret meetings, when they remember with what contrary tales, and lying fables, they beguile their Readers? For ſhall not I thinke this a coſening deuiſe, a moſt exorbitant courſe, that the Father of heauen ſhould not abſolutly extinguiſh, but winke at our faults, cloake our iniquityes, fauour whome he hateth, wrong his Iuſtice, and falſify his word in not puniſhing ſinners, according to the rate of their miſdeſerts for the loue of his ſon, who either would not, or could not offer an equiualent ranſome for the cleanſing of our ſoules heere vpon earth?

11. The ſeauenth is, that we all participate of the ſame ſpirit with Chriſt our Sauiour. *Becauſe you are ſonnes, God hath ſent the ſpirit of his Sonne into your harts.* We liue with his ſpiritual life, *of his fullnes we all haue receaued.* We receaue of the ſame fullnes & life of grace in ſubſtance, although not in perfection: that in ſubſtance which the Angels enioyed in their ſtate of merit: for all the members of one myſticall body partake of one life, the members enioy the ſame property of life with the head, the branches are nouriſhed with the ſame ſapp or iuyce which ſpringeth from the veyne: but the ſpirituall life & Iuſtice of Chriſt, both is, and was heere vpon earth inherent, the Iuſtice of Angells inherent and pleaſing to God, therefore ours muſt of neceſſity be alſo inherent and acceptable vnto him. *Gal. 4. v. 9. Ioan. 1. v. 16.*

12. Laſtly, why are the faythfull outwardly accepted only as iuſt, not inwardly inueſted with the garment of Iuſtice? Is it becauſe God will not honour them ſo much, whome he moſt dearly loueth for his Sonnes ſake? This cannot be. It derogateth from the riches of his infinite goodnes. Or becauſe Chriſt with his bitter Paſſion hath not made ſo great a purchaſe? This were to debaſe the treaſure of his incomparable merits. Is it becauſe God cannot endow a fraile creature with ſo rich a rayment? But thus you blaſpheme the Maieſty and power of God. What then? Doth it plant humility? Doth it enkindle

kindle in our harts the loue of God? as though the smoak of pride, the ordure of hatred, the contagion of sinne abyding in our soules were apter fuell to nourish vertue the the seeds of grace, the offspring of Iustice, the habits of Charity, meeknes, Piety, and the like? Or lastly doth it tend to the greater glory of God, and renowne of Christ? Not so: for it is far more honourable to God, to haue all his seruants suited in the liuery of his beloued Sonne, far more for the crowne and dignity of Christ, that we be all clad in his Courtly robes, all shine with the inward beames of his righteousnes, then that apparelled in the raggs of our own miseryes, we seeme to be cloathed with the couerture of his Iustice. Is it not more statly and magnificall for a Prince to be rich, welthy, and valiant himselfe, & without any impouerishing or dimunition to his owne estate, to endow his subiects with the like qualityes and store of riches, receiued from him, and still continued by the benefit of his fauour then he in all his pompe to be attended on by beggerly, ignorant, and cowardly vassals? Is it not more credit for a Maister to be deeply learned, & to make his Schooles also florish with learning, then for them, deuoyd of all good literature, meerly to want of their Maisters skill? So it is more glory to God, more honour to Christ, for him to abound with such an Ocean of grace, or welspring of Iustice, as without any losse, hinderance, or diminution, he may deriue the riuers of true Iustice to others, then if he alone should swimme in all abundance, and leaue his followers dry, barraine & wholy destitute of that celestiall dew. Chiefly sith it is the nature & soueraigne property of goodnes, according to S. *Dionysius*, & all Deuins, to diffuse and communicate it selfe to others, and therefore, as the bounty, wisdome, beauty, & other attributes of God are made more glorious, by imparting them to men in some inferiour degree; why should not the Iustice of Christ become more illustrious by communicating in some conuenient measure to the faithful souls of his flocke? Which according to my custom I wil now corroborate with the authorityes of Fathers.

Dionys. l. de diuinis nomin. c. 4.

S. Thom. 2. part. q. 6.

13. S. Au-

13. S. Auguſtine: *They are iuſtifyed in Chriſt that beleeue in him, through the ſecret communication and inſpiration of ſpiritual grace whereby euery one leaueth to our Lord.* Againe: *we are impious, he the iuſtifyer, when as he hath created in vs that iuſtice it ſelfe by which we may pleaſe him.* Behould we are not only ſanctifyed, but iuſtifyed alſo through the ſecret communication and inſpiration of grace, and that grace the iuſtice it ſelfe created in vs, by which we pleaſe God. S. Cyril: *The ſpirit is a heate, who as ſoone as he hath infuſed charity into vs, and hath with the fire of it inflamed our myndes, we haue euen then obtayned Iuſtice.* The like hath S. *Hierome*, S. *Baſil*, S. *Ambroſe*, & venerable *Bede* houldeth it to be a ſinne againſt the Holy Ghoſt, to deny his grace, by which ſinnes are remitted to be giuen in Baptiſme, Euchariſt, and the reſt of the Sacraments. I cite not *Origen*, becauſe the Centuriſts reprehend him, that he doth *with open mouth declayme of the Iuſtice of Iob*, nor S. *Cyprian*, whome they alſo blame for ſaying: *The baptizing perſon imparteth the holy Ghoſt, and inwardly ſanctifieth the baptized*, nor *Clemens Alexandrinus* of whome they report, that *in all his writings it appeareth he neuer knew the force of Originall ſinne, or the inherent malady therof.* Likewiſe touching S. *Hierome*, they approue that ſaying of Luther: *This point which in Chriſtian doctrine is to be vndoubtedly eſtablished, that in Saints ſinne abydeth, was neuer by Hierome vnderſtood.* And why did neither *Hierome*, nor *Clement* vnderſtand it, but only becauſe they teach with vs the infection of Originall ſin to be wholy extinguiſhed by the inhabitant grace or Iuſtice of our ſoules. Moreouer *Caluin* of S. *Auguſtin* touching this point ſayth: *The very ſentence of Auguſtine, or at leaſt his manner of ſpeaking is not altogeather to be receaued.* And *Chemnitius* of many other Fathers writeth: *VVe ſue not proceſſe againſt the Fathers, albeit they commonly take the word (to iuſtify) for the renewing, therby the works of righteouſnes are wrought in vs.* Againe, *I am not ignorant that the Fathers do often vſe the word (iuſtify) in this ſignication*, namely (to make inherently iuſt.) Thus you haue the ſentence of *S. Auguſtine*, the doctrine of S. *Cyprian*, of *Origen*, of S. *Hierome*, of S. *Clemens Alexandrinus*, and the common

Aug. l. 1. de peccat. mer. c. 9. 10. Aug. in pſal. 98. Ipſam iuſtitiam ipſe in nobis facit, qua illi placeamus. Cyril. l. 6. de Trinit. Hieron. l. 1. & 3. aduerſ. Pelag. Baſil. l. 1. de Bapt. c. 2. Amb. l. 6. exam. c. 8. Vener. Beda in c. 11. Matth. Cent. 3. c. 4 Columna. 78. Idem Columna. 82. Cent. 2. c. 4. Colum. 58. Cent. 4. c. 10. Col. 1249. Luth. in commen. S. Petri. Calu. l. 3. inſtit. c. 11. §. 15. Chemnitius in 1. part. examinat. Concil. Trident. Patribus non mouemus litem. Chemnitius ibid. paulo poſt.

common current of the Fathers speach, running on our side by the partiall iudgment of no meane Protestants.

14. Howbeit from these testimonyes of Fathers, & deposition of their owne associates, *Whitaker*, and M. *Abbot* make their appeale once againe to the Tribunall of holy Scripture, and to those places by name, wherein our sinnes are sayd to be couered, not imputed, hidden &c. *As God was in Christ reconciling the world vnto himselfe, not imputing to them their sinnes*, and *blessed is the man whose iniquityes be forgiuen, and whose sins are hidden, or couered*. Likewise, *blessed is he to whom the Lord imputeth no sinne*. To which I haue answered in the former Controuersy: now I add that three seueral wayes a thing may be couered. First we couer things to preserue them, as sweet oyntments or persumes, least they loose their sent and fragrant odor. Secondly to hide and cancell the from our eyes by reason of their loathsomnes, which we cannot otherwise destroy or ridd out of the way. Thirdly to remoue and extinguish them quite, as the Surgeon with salues coureth our woundes to cure, take away, and free vs from them, and as Christ spread clay on the blind mans eyes thereby to heale them. Now God cannot couer our sinnes, either the first, or second way, because nothing can be immediatly kept and preserued by him which is not good, nothing loathsome which may be hid from his sight, or which if he list, he cannot abolish, therefore he must needs couer them after the third and last manner (as *S. Augustine, S. Gregory Nazianzen, S. Gregory the Great* declare) by healing and expelling them with the rich emplaister of his heauenly grace, by cloathing vs with the shining vestement of charity, with the glittering robes of vertue, which inwardly deck and adorne our soules.

15. Not to impute, is so perfectly to expell, so throughly to cure the feuer of sinne, as no infirmity, no fayntnes, no vntoward habit, or crooked inclination remaine behind, therefore S. *Hierome* admirably well sayth: *Sinnes by Baptisme are remitted, by charity couered, by martyrdome not imputed*. Because martyrdome taketh away all the reliques,

Whitak. in his answere to 8 reason of M. Campian fol. 231. Abbot in his defence c. 4. sect. 5.

2. Cor. 5. v. 19.

Psal. 32. v. 1.

Ioan. 9. v. 6.

August. tract. 2. in psal. 31. Nazian. orat. de Baptism. Gregor. Papa in psal. 2. pœnitent.

Hieron. in psal. 31.

ques, not only of fault, but alſo of puniſhment or other infirmityes which enſue of ſinne.

16. Then againſt the aforeſayd ſentences of the Fathers, they oppoſe other teſtimonyes wrenched by them to a contrary ſenſe. M. *Abbot* vrgeth this place of *S. Auguſtine: All that are iuſtifyed by Chriſt, are iuſtifyed not in themſelues but in him, if a man aske of them in themſelues they are Adam, if in him they are Chriſt.* Which words make for vs: for how are we *Adam* but by corruption of nature transfuſed from him? How Chriſt, but by infuſion likewiſe of grace deriued into vs from the ſea of his merits? And ſo it is true, that all are iuſtifyed not in themſelues, as they deſcend and enter into the world the ſonnes of *Adam*, but in Chriſt, as they are regenerated in him, and by his ſpirit of adoption, powred into their ſoules, inwardly renewed the children of God. Thus *S. Auguſtine* interpreteth himſelfe in the ſame place: *As in Adam all dyed, ſo in Chriſt all ſhallbe quickned. VVho appertaine to Adam? all that are borne of Adam; who to Chriſt? all that are borne of Chriſt.*

Abbot in his defence c. 4. f. 411, 412.

Aug. in Ioan. tract 3.

Auguſt. ibid.

17. Secondly *VVhitaker* obiecteth this ſentence of *S. Bernard*, which M. *Abbot* alſo very glorioufly diſplayeth: *I will ſing the mercyes of the Lord for euer: Shall I ſing of my owne righteouſnes? Lord I will remember thy righteouſnes: for that is mine alſo, for thou art made vnto me righteouſnes of God. Am I to ſtand in feare leaſt one (righteouſnes) be not ſufficient for vs both? Is it not a ſhort cloake ſuch as cannot couer two: this righteouſnes being large & euerlaſting, ſhall largely couer both thee and me, and in me verily it couereth a multitude of ſinnes: but in thee, what but the treaſures of pietty, the riches of goodnes?* I anſwere that the Iuſtice of Chriſt which covereth vs, is inherent in vs, and tearmed Chriſts by *S. Bernard*, becauſe he with his bitter Paſſion merited it, and through his mercyful goodnes beſtoweth it vpon vs. But ſayth M. *Abbot*: *The righteouſnes heere ſpoken of, is but one, and only one, it is righteouſnes ſufficient both for Chriſt and vs, it couereth both Chriſt and vs, it couereth in vs a multitude of ſinnes, and in him the riches of mercy: And is this meant of inherent righteouſnes?* Yes, good Syr, the inherent Iuſtice of Chriſt couereth in him the treaſures of pietty, his inherent iuſtice communi-

VVhitak. l. 8. aduerſ. Duræum. Bernard. in Cant. ſerm. 61.

Abbot vbi ſupra. fol. 419. 420.

Abbot in his defence c. 4. ſect. 8. fol. 420.

Prouer. 10. v. 12. 1. Pet. 4. v. 8.

cated vnto vs, couereth in vs the multitude of sins, which is both King *Salomons*, and S. *Peters* phrase, writing of charity diffused into our soules, *Charity couereth the multitude of sinnes*, or *all sinnes*, according to King *Salomon*, and it truly performeth it by remitting them, by restoring the vestement of grace, the couerture of Iustice, of which sinne depriued vs, as I haue already expounded the meaning of that word.

Note that by the name of multitude all sinnes are meant, therfore Salomon sayth Prouer. 10. v. 12, Vniuersa delicta operit charitas. Charity couereth all sinnes. Abbot ibidem.

18. How is this righteousnes then (quoth he againe) called *one*, & *only one*, if it be resident both in Christ and vs? I will shew him by this familiar example. The light which inhereth in the globe of the Sunne, which garnisheth the heauens, which illuminateth the earth, which cleaueth on the wall, and which shineth in our eyes, although it be (as the Philosophers say) *numero* distinct, yet it is tearmed the one, and the one only light of the Sunne, it is sufficient to compasse the heauens and reflect on the earth, it is not ouer scant to reach vnto both, there it adorneth the beauty of the stars, and heere it enlightneth the dungeons of darknes, our prisons of clay. Compare the Iustice of Christ with the beames of the Sunne, confront S. *Bernards* sentence with this saying of myne, and tell me, what absurdity yee find in the one speach more then in the other? Tell me why Instice inhabiting in vs, may not be stiled Christs, and the Iustice only of Christ, as the light inherent in the ayre is called the light of the Sunne, and the light only of the Sunne? Why likewise may not his iustice be counted large inough to couer himselfe and vs with the robe of inward Iustice apparelling both, as the light of the Sunne is resplendent and powerfull inough to illuminate all the celestiall orbs and all the clymats of the earth, by true light abyding in them all.

Abbot in his defence c. 4. f. 411.

19. In fine when our Aduersaryes can scrape no syllable out of Scripture, nor sentence out of Fathers to vnderprop their errours, they quarrell at length with vs for countenancing the like, namely that *by Popes indulgences* (as M. Abbot obiecteth) *we may be made partakers of the merits & good*

ood workes one of another. Whereupon *VVhitaker* thus insul-
eth ouer vs: *If the merits of Saints, as you thinke, can make them more iust in whome they are not inherent: what an impious and abhorrd thing were it to giue lesse power of imputation to the merits, and righteousnes of Christ?* Nay. What an impious and diaboli-
all slaunder haue you coyned? Do we thinke M. *VVhitaker*, or did we euer dreame, that the Iustice or merits of saints do formally denominate, or make vs iust? Doe we tribute lesse power of imputation to their merits then o the merits of Christ, when we vtterly deny the impution of theirs, and absolutly graunt the imputation of is, yet that it sufficeth not to make vs truly iust. But oncerning Saints we only hould that their merits may y way of impetration obtaine for vs increase of grace. e teach that the surplusage of their satisfactions may by oly indulgences be applyed vnto vs: but that their merits hould be thus applyed, we neuer teach. Christ only (say e) hath merited for himselfe and vs; his obedience, his umility, his iustice, hath beene only the efficient and meitorious cause of our Iustice, and not the merit of any aint or Angell whosoeuer.

VVhitak. l. 8. aduer. Durenum pag. 583.

20. Therefore that which M. *Abbot* reciteth out of *Matthew of Paris* of the Cistertian Friers, who cõmunicaed vnto other the participation of their good workes, is nly vnderstood of their penall and satisfactory workes, which by reason of the neere coniunction and mutuall ntercourse that is between the members of Christs mytical body, are not only profitable to the doers, but applible also to the benefit of any their fellow-members: aer which sort we graunt that the Passions of Christ are ar more forcibly applyed vnto vs, and the sufferings of Saints, as dedicated and consecrated by the dignity of his retious bloud. So S. *Paul* reioyced in his tribulations one while for the *Colossians*, another while for the *Corinthians*. And the Martyrs of the primitiue Church often commuicated vnto others the fruit of their bands, chains, and ffli ctions: for although one cannot as I say properly meit for his friend, yet he may beare the burden and dis-

Abbot loc. citato. Matth. Paris. in Hen. 3.

Coloss. 1. v. 6. 2. Cor. 12. v. 6. Cypr. ep. 13. 14. 15.

charge

charge the debt which he oweth. Hence our Aduerſaryes picke a new occaſion of quarrell: for ſay they, *as one may be truly freed from his debt, and releaſed out of priſon by the payment which another diſburſeth for him, ſo we may be truly made iuſt by the iuſtice of Chriſt, by which he intierly pleaſed, and fully ſatisfyed the law of God.* But the difference and diſparity is cleare, for to diſcharge the foreſayd debt, is an extrinſecall action, which may be performed by another, and accepted of by the creditor as the payment of the debter: but to be made iuſt, is an intrinſecall thing, which requireth an intrinſecall forme, and cannot be truly wrought by any outward denomination. Secondly as the payment which is made for a captiue is not his releaſment out of priſon, or the liberty to which he is reſtored, but the procuremẽt & cauſe thereof: ſo the ranſome which Chriſt gaue for our redemption, the Iuſtice which he purchaſed to himſelfe in our behalfe, is not the liberty of iuſtice or freedome from fault, which he imparteth to vs, but the true cauſe, which meriteth and procureth thoſe effects by inward grace infuſed into our ſoules. Auant therefore you accurſed Sectaryes, auant you enemyes of Chriſt, and cruell robbers of men, who rob and deſpoyle them of the chiefeſt iewel of their ſoule. Auant you pleaders for contagious ſinne. And thou, o faythfull Chriſtian, waſhed with the bloud and enameled with the beauty of thy celeſtiall ſpouſe, admire the brightnes of thy inward iuſtice, admire the ſplendour of thy wedding garment, triumph with the glory of that pretious ſtocke of ioy, & dowry of immortality: yet triumph with humility for feare of looſing it, triumph with gratefullnes praying the giuer of ſo faire a liuery. And with the cooperation of his grace, who hath clad thee with it, labour to keep it from all ſtaine and infection, labour to preſerue it heere vnblemiſhed, and preſent it after white and immaculate before the throne of mercy.

Whitak. l. 8. aduerſ. Demetum p. 482. 600. Abbot in his defence cap. 4. Perkins in his reform. Cath. c. 4.

THE

THE TWENTITH CONTROVERSY.

IN WHICH

It is proued, that Fayth, Hope, Feare, Loue, Sorrow &c. precede as diſpoſitions to Iuſtification, in ſuch as are arriued to the vſe of Reaſon: againſt Doctour Fulke, *and Maiſter* Abbot.

CHAP. I.

HAVING inuincibly demonſtrated that our Iuſtification is not imputatiue, three other queſtions hereupon ariſe. Firſt how we may be diſpoſed and prepared to attaine this heauenly grace & pretious gemme of our ſoules. Secondly in what vertue it principally conſiſteth, whether in Faith, or in Charity. Thirdly by what meanes it may be afterwards nouriſhed, and increaſed. Of all theſe in their due place. Now concerning the firſt: *Fulke* peremptorily denyeth all diſpoſitions & *preparations of mans hart by prayer, or other meanes to procure his firſt iuſtification.* And M. *Abbot* in his defence moſt bitterly

Fulke in c. 2. Iacobi ſect. 9. Abbot in his defence c. 1. ſect. 5. & cap. 4. ſect. 1. & ſect. 20. fol. 467.

bitterly inueigheth againſt them, as the reliques of Pelagianiſme: and ſtifly contendeth, that man before Iuſtice can no more intreate, aske, or diſpoſe himſelfe to grace, no not by the ayde of God, *when a dead man only helped, can prepare himſelfe to his reſurrection*. Notwithſtanding we conſtantly teach, that ſinners endued with the vſe of reaſon do vſe the help of ſundry vertues as preparations or manuductions to guide and bring them to the fauour of God, as the holy Scriptures manifeſtly teach: *Be prepared, o Iſrael, to meet thy God:* and, *prepare your harts to our Lord. It pertayneth to man to prepare his hart*. Which holy and behoofull preparations commonly proceed in this manner. He who by the inſpiration of God, beleeueth in him, and conſidereth the ſeuerity of his iuſtice, depth of his iudgments, riches of his mercy, goodnes, benignity, patience &c. and remembreth withall the multitude and enormity of his ſinnes, firſt conceiueth a Feare of his moſt terrible, and dreadfull puniſhments: Feare ſtirreth vp hope of mercy, pardon and forgiuenes: Hope enkindleth loue of ſo good and bountifull a Lord: Loue breaketh into ſorrow and repentance of former defaults: Sorrow accompanyed with the precedent vertues, and full purpoſe of amendement inclineth the hart of our heauenly Father to cleanſe and remit al our iniquityes. And that theſe vertues do not follow as ſequells, but go before as preparations neceſſary to iuſtification we proue by the ſame arguments, by which they conuince the precedēcy or neceſſity of fayth: for as fayth is required becauſe it is written: *without fayth it is impoſſible to pleaſe God*: and, *the iuſt man liueth by fayth &c.* ſo feare of God is likewiſe neceſſary, becauſe of that it is alſo ſayd: *the feare of our Lord expelleth ſinne*: and, *he that is without feare cannot be iuſtifyed*. Againe: *the feare of our Lord is the fountaine of life: the feare of our Lord is the beginning of wiſedome*. So of Hope it is recorded: *by hope we are ſaued, our Lord will ſaue them becauſe they hoped in him*. And, *Euery one that hath this hope in him, ſanctifyeth himſelfe*, to wit by his free wil working together with Gods grace, as *S. Auſtine* ſaith vpon this Text. So of Loue and Charity we read: *We are tranſlated from death*

Amos 4. v. 14. 1. Reg. 7. v. 3. Prouer. 16. v. 1.

Hebr. 3. v. 6. Habac. 2. v. 4. Eccleſiaſt. 1. v. 28. Prouer. 14. v. 27. Pſal. 100. v. 10. Prouerb. 1. Rom. 8. v. 24. Pſal. 36. v. 40. 1. Ioan. 3. v. 3. Auguſt. in eumlocum.

death to life, because we loue our brethren: many sinnes are remitted vnto her, because she loueth much. And, yee that feare our Lord, loue him, and your harts shall be comforted. 1. Ioan. 3. v. 13. Luc. 7. v. 4.

2. Of Sorrow and Repentance our Sauiour sayth: Be penitent and beleiue the Ghospell. S. Peter: do pennance and be euery one of you baptized in the name of Iesus Christ for remission of your sinnes. Againe exhorting Symon Magus: do pennance from this thy wickednes, and pray to God if perhaps this cogitation of thy hart may be remitted. Where he requireth pennance, in which contrition or sorrow is included: and also prayer, not as sequells which follow according to M. Fulks pelting sophistry, but as necessary preparations which go before remission of his sinne. The Prophet Ezechiel: when the wicked shall turne away himselfe from his impiety, he shall viuificate his soule. And, cast away from you all your preuarications, wherein yee haue preuaricated, and make to your soules a new hart, and a new spirit. S. Paul: If any man shall clense himselfe from these he shall be a vessel vnto honour. What more cleare? A sinner may begin to cast off his preuaricatiõs, to cleanse & make himself a new hart, a new spirit, he may by Sorrow, griefe and pennance viuificate, or giue life to his soule, therefore he may, being quickned and stirred vp by God, freely concurre to his owne iustification, as shall yet more euidently appeare by this description gathered out of the sacred Councell of Trent, and many most learned Deuines. Ecclef. 2. v. 10. Marc. 1. v. 15. Act. 2. v. 38. Act. 8. v. 22. Fulk. loco citato. Ezech. 18. v. 27. Ibid. v. 31. 2. Tim. 2. v. 21. Concil. Trid. sess. 6.

3. Iustification *is a motion, or change of our freewill, made by God in detestation of sinne, with infusion of grace to the remission thereof, and gayning of eternall blisse.* It is called a *motion or change*, because it is a passage or departure from the state of sinne to the state of grace, from vice to vertue, from darknes to light, from being wicked, vniust, hateful, in emnity with God, to be pious, iust, deare, and linked vnto him in the band of friendship, in so much as to iustify the wicked, to reconcile the enemy, to rayse the lapsed, and to sanctify the sinner is one and the selfe same thing, although explayned in diuers manners. It is sayd to be of *freewill*, for that the will of man is not forced or violently drawne, but voluntarily and freely concurreth to this blessed

change. It is added, *made by God*, because free will worketh not of it selfe, but inspired, quickned, and ayded by him, he first calleth on vs auerted from him, he knocketh at the gate of our harts, he awaketh vs being a sleep in our sinnefull letargy, he stirreth vs vp, eggeth vs forward, helpeth vs labouring, refresheth vs fainting, & strengtheneth vs, accomplishing that which he inspireth: he likewise remitteth the wrong we did vntohim, he pardoneth the fault, cancelleth our debts, we willingly as I say endeauourig and cooperating with him. For as a lame cripple holpen by his friend to remoue from this roome to that, doth freely go, yet supported by another: so man by the ayde of Gods preuenting, corroborating, and helping grace, doth freely consent, & obey his motions, willingly passeth from the prison of vice to the court of his fauour, yet succoured by the help of his diuine assistance. It is *auerred* to be *indetestation of sin*, for as much as that preuenting grace layeth before the eyes of our vnderstanding the turpitude of vice, and vgly shape of our soules, the beatitude and happynes we lost, the miseryes, the seuere punishments, the indignation we haue incurred, and striketh vs with the feare and terrour of them, discouereth the meanes by which we may escape them, meanes to recouer our felicity againe. Then it inflameth the affections of our will to loue and imbrace these happy meanes, by detesting our forepassed, and vndertaking a new course of life. Moreouer it is inserted *with infusion of grace to the remission of sinne*, because at the same instant iustifying grace is infused, and sinne expelled the temple of our soules. It is lastly concluded, *to the gayning of eternall blisse*, to signify that, that is the finall end of our iustification, the saluation of our soules, and purchase of euerlasting life.

God stirreth vs vp to the detestation of sinne before he infuse his habituall grace.

4. Thus man through the great mercy and sweet motions of God is prepared by an act of Fayth, Feare, Hope, Charity, and Repentance to returne vnto his fauour, and to receaue the stole of his heauenly Iustice: for he cannot possibly be excited and recalled from wickednes without grace from aboue, he cannot beleeue the way

of

of ſaluation without fayth, nor dread the iudgments of God without feare, nor expect and deſire his friendſhip without hope, nor loue his goodnes without Charity, nor truly deteſt offences paſt without Sorrow and Repentance. Therfore they all ioyntly make way to this ſupernatural iuſtifying our ſouls, wherby two things are manifeſt. 1. That our free wil before we be iuſtifyed, doth not as Proteſtants fancy paſſiuely only concurre, but as we ſay, actiuely to the callings of God. 2. That not Fayth alone, but Feare, Hope, Charity, Repentance and other vertues cooperate alſo to the worke of our iuſtification, as the whole Senate of Fathers agree with vs, *Tertullian*, *Origen*, *S. Cyprian*, *S. Baſil*, *S. Auguſtine*, *S. Clement of Alexandria*, *S. Hierome*, *S. Gregory* and the reſt, ſome affirming one of the former vertues to prepare the way to iuſtification, ſome another. And S. *Auguſtine* els where, writing of Fayth in particuler often teacheth, that it meriteth by way of congruity or impetration, the remiſſion of our ſinnes and true iuſtification, therefore it goeth before the life of grace, and cannot poſſibly be that vertue in which true Iuſtice conſiſteth. *Remiſſion of ſinnes*, ſayth he, *it ſelfe is not without ſome merit, if fayth do get or impetrate it, neither is the merit of fayth none, by which fayth be ſayd, Lord be merciſull to me a ſinner, and deſcended iuſtifyed by the merit of faythfull humility.* And in the epiſtle next following: *but if any man ſhall ſay that fayth doth merit the grace of working well, we cannot deny it, nay we willingly confeſſe it &c. They therefore that haue fayth by which they obtaine iuſtification through the grace of God, haue arriued to the law of iuſtice.* Likewiſe in another place: *This confeſſion*, ſayth he, *meriteth iuſtification.*

Tertul. l. 4. cont. Marcion. c. 18. Orig. hom. 3. in Leuit. Cypr. ſer. 5. de lapſis. Baſil. in pſal. 33. Auguſt. tract. 9. in ep. Ioan. & l. de Catechiz. rudibus c. 4. & 5. & l. de natu & gratia. Clement. Alexan. l. 2. Strom. ante med. Ambr. l. 2. de pœnit. Hieron. l. 2. aduerſ. Pelag. & in comment. ad 1. c. Malachiæ. Greg. hom. 33 in Euangelium. Aug. ep. 105. Auguſt ep. 106. Auguſt. tract. 44. in Ioan. Cent. 3. c. 4. Colum.

5. The Centuriſts taxe *Tertullian*, *Origen*, *S. Gregory Niſſen*, *S. Ephrem*, *S. Hierome*, for fauouring hee in our doctrine. *Tertullian*, ſay they, *ſeemeth to hould, that good workes do both go before and follow fayth, for ſo he auerreth of Patience. And in his fourth booke againſt* Marcion, *he affirmeth the chiefe cauſe of* Zachæus *iuſtification to haue beene in that he not knowing, fulfilled the precept of* Iſay (*breake thy bread vnto the hungry.*) In like manner

80. *Tertul. l. de pœnit. & lib. 4. contra Marcion.*

Orig. tract. 32. in Matth. & hom. 24. in Ioſua. & 26. in eundem.

ner Origen *in ſo many places*, I cyte their owne wordes, aſcribeth to workes the preparation to ſaluation and cauſe thereof, *as in his Commentaryes vpon S. Matthew: ſuch, truly ſayth he, as do profeſſe their fayth in Ieſus, and do not prepare themſelues by good workes to ſaluation, are reſembled to the foolish virgins. And in his homilyes vpon Ioſua, the habitation or dwelling of God in vs he attributeth to our merits* (that is, to our merits of congruity, as S. *Auguſtine* taught, whom I cyted before.) Then they reprehend and labour to refell this ſaying of S. Gregory Niſſen: *The grace of the holy Ghoſt dwelleth not in man, vnles he firſt mortify in himſelfe the force of ſinne. They accuſe* S. Ephrem *for teaching that contrition doth merite remiſſion of ſinnes.* Whereupon they reiect this as one of his blemiſhed places: *VVho doth not admire that God by the teares of this short ſpace forgiueth ſinnes, and that we gauled with the ſore of a thouſand woundes, he at the eleuenth houre cureth vs by teares?* Againe, *when he hath healed vs, he rendreth the reward of teares.* S. Hierome alſo they blame, becauſe in his commentary vpon the prayer of Ieremy: *nimium tribuit contritioni, he attributeth too much to contrition*: they blame him likewiſe for houlding, *that* Cornelius *receaued the Holy Ghoſt by the workes of the naturall law, by which* Abraham, Moyſes, *and other Saints were alſo iuſtifyed*. What S. Hierome there meaneth by receauing the holy Ghoſt, and whether *Cornelius* were iuſtifyed before the comming of S. *Peter*, I referre my Reader to the expoſitours vpon that place: and certaine it is that S. *Baſil*, and *S. Gregory* do inſinuate that the almes, prayer, and other morall good workes, which *Cornelius* wrought, were acceptable preparatiues to moue God to mercy, and to communicate vnto him the grace of inherent Iuſtice. Which preparation *Proſper* expreſly acknowledgeth, and freeth it from the hereſy of the Pelagians, ſaying: *that they did not vnderſtand that preparation of* Cornelius *to be made by Gods grace*, as we do. And Venerable Bede out of S. Gregory affirmeth of the ſame Cornelius: *He knew God Creatour of all, but that his omnipotent Sonne was incarnate he knew not: and in that fayth he made prayers, and gaue almes which pleaſed God, and by well doing he deſerued to know God perfectly, to believe the myſtery of the Incarnation, and to come to the Sacrament*

Cent. 4. c. 10. Colum. 953

Niſſen. l. de vita Moyſ. Cent. 4 c. 4. Colum. 294.

Ephrem l. 2. de compunct. cor. cap. 8.

Cent. 4. c. 10. Col. 1249.

S. Baſil. reg. 224. ex breuior. Greg. hom. 9. in Ezech. Proſp. l. de lib. arbitr. ad Ruffin. Beda in hunc locũ.

Sacrament of Baptiſme. S. Auſtine alſo thus: *becauſe whatſoeuer goodnes he had in prayer and almes, the ſame could not profit him, vnles he were by the hands of Chriſtian ſociety and peace incorporated to the Church, he is bidden to ſend vnto Peter, that by him he may learne Chriſt, by him he may be baptized.* Whereby it appeareth that all theſe allowed his preparatiue workes to deſerue in a manner by way of congruity the iuſtifying grace of the holy Sacrament of Baptiſme. *Aug. l. 1. de Bapt. c. 8.*

6. It is bootleſſe to demur any longer on the recital of other ſayings in a point ſo cleare, which Proteſtants themſelues could neuer gaineſay, vnles they would haue vs worke like ſtockes and ſtones, or like brute and ſenſeles creatures without freedome and election in the moſt noble and ſupernaturall act of our fayth, wherein they place the ſumme of our ſpirituall life. For if that be free, as the holy Ghoſt declareth it to be, commending the fayth of *Abraham*, and of many other that beleeued, rebuking the incredulity of ſuch as beleeued not, which he would not haue done, if it had not been in their power to beleeue or not to beleeue. Then it muſt needs preſuppoſe a pious affection of the will to go before, and bend the vnderſtanding to aſſent vnto ſuch hidden myſteryes, as he imbraceth, not only becauſe that alone can afford it the dignity of freedom, but alſo becauſe the vnderſtanding being not inclined by nature, nor drawne by the euident ſight of the obiect, nor otherwiſe inforced cannot poſſibly, as S. *Thomas* the oracle of Deuins reaſoneth, giue aſſent to darke, obſcure and ineuident articles, vnles it be bowed and determined by the force of the will, which force and inclination the *Arauſican* Councell teacheth, *initium fidei & ipſum credulitatis affectum, the beginning of fayth, & the affection it ſelfe or deſire of beleeuing.* And for this cauſe the fourth *Toletane* Councell, fayth: *mentis conuerſione, quiſquis credendo ſaluatur, by the converſion of his owne mynd euery one beleeuing is ſaued.* S. Auguſtine recyting many thinges that a man may do *not willingly, immedially inferreth, but beleeue he can not, vnles he be willing.* S. Ambroſe, *to beleeue, or not to beleeue is the part of the will: for he cannot be forced to that which is not manifeſt.*

Rom. 4. Ioan. 20. Matth. 8. v. 10. & 15. v. 28. Luc. vltim. Marc. vlt.

S. Thom. 2. 2. Concil. Arauſic. 5. Concil. Tol. 4. c. 55. refer. c. de Iudæis diſt. 45. Auguſt. tract. 26. in Ioan. Ambr. ad Rom. 4. in illa verb. Ei autem qui operatur &c.

Origen ho. 2. in diuersa loca sacræ Scripturæ. Clement. Alexan. in paren. Cent. 2. c. 4. Col. 59. Irænæ. Col. 58 apud Centur.

sest. Origen, *no man is depriued of the possibilty of beleeuing: for this is placed in the arbitrement or choice of man, and in the cooperation of grace*, S. Clemens Alexandrinus: *the kingdome of heauen is yours if you will &c. it is yours if you shall only be willing to beleeue.* Which wordes the Centuriſts quote, & with their proud and audacious penne cenſure as erroneous. As alſo the like of *Irænæus*, the like of others. But the authority it ſelfe of theſe Ancients, the purity of that prime and perfect age is inough to quite them of that falſe accuſation, inough to cleare the truth of our caſe, that ſome thing goeth before the aſſent of our vnderſtanding or act of fayth, that we do not like beaſts vnuoluntarily beleeue: but that we willingly prepare our ſelues, and freely worke to the obtayning of Iuſtice. Wherein how far M. *Feild* forſaketh his own confederates and runneth in the ſame line with vs, ſhallbe diſcouered in the next Controuerſy.

Feild in his 3. booke of the Church c. 44. Abbot in his defence sect. 20. fol. 467.

7. As for M. *Abbots* argument to the contrary, *that as a dead carcaſſe cannot concurre to his reſurrection, no more can a man dead in ſinne any way cooperate to the reſtoring of his life.* I anſwer that the parity haulteth in this maine ioynt or principall limme, that the dead man hath no working power or abilty at all to produce the actions of life. But the ſinner although he be wholy dead in reſpect of ſupernaturall grace, yet he liueth a naturall life, hath a naturall & liuely faculty of free will, which albeit by it ſelfe it be altogether vnable to worke any good appertayning to ſaluation, yet by the aſſiſtance and ayd of God it is quickened, eleuated, and inabled to cooperate with him vnto the workes of piety. And it is a thing vſuall in the courſe of Nature (to requite your naturall compariſon with the like examples of nature) for a dead and ſenſeles thing to cooperate if not actiuely as ſome do, at leaſt by way of diſpoſition to the receauing of life: for ſo the dead and corrupted graines of corne by the fertility, moyſture, and warme boſome of the earth, do according to ſome part of them, not only diſpoſe, but alſo produce their vegetiue life, yea the mortifyed and dead matter (which example euery way fitteth my purpoſe) miniſtred by parents to the

the begetting of children, doth truly concurre by way of disposition to their receauing of life, to the creation of their breathing and reasonable soules. If dead thinges haue this efficacy by the supply of dead & sensles causes to concurre to naturall life, why should not the liuely facultyes of our mind, by the supernaturall succour of the supreme cause, haue force and vigour also to dispose our soules to the supernaturall life of grace?

8. But to graunt this, sayth M. *Abbot*, is to slyde into the heresy of the Pelagians, with whome he impiously consorteth both vs and the sacred Councell of *Trent*, in such malicious manner, as when we assigne a substantiall difference betweene vs and them, by houlding the precedent acts of Feare, Hope, Loue &c. to proceed not from the force of nature, not from our owne merits, as they imagined, but from the benefit of Gods grace, he replyeth againe, that we do but *dally with the name of grace, as Pelagius did*, who acknowledged also the necessity thereof, as he goeth about to proue out of many places of S. *Augustine*, out of his first booke against *Pelagius*, and *Celestius* in sundry Chapters, and out of his Epistles also. But he willingly or cunningly passeth ouer the collusion or legier-du-maine of the Pelagians, who to beguile the Bishops of the Easterne Church vsurped the name Grace, as the same S. *Augustine* both in the aforesayd, and in other places testifyeth, in diuers senses most different from vs. For first they sometyme tearmed the benefit of creation, conseruation, and free will it selfe by the name of grace, because they be singular gifts by Gods gracious fauours bestowed vpon vs. We heere take Grace alwayes for that, which aboue the course of nature through the merits of Christ is supernaturally imparted. 2. They, although they did after confesse a supernaturall grace, yet they say, it was only profitable to facilitate, not necessary to accomplish and fullfill the Commandments, which S. *Augustine* often reprehendeth in them: or as *Celestius Pelagius* his scholler did temper & qualify the roughnes of his Maisters speach, it was necessary to perfect and consumate, not to inchoat

Abbot in his defence c. 4. f. 80. & 459.

Abbot ibidem. c. 1. f. 104. 106. 107.

Aug. con. Pelag. & Celest c. 2. & 4. c. 32. 33. 35. 37.

See Aug. ep. 90. 95. 105. 106. & 107.

Vasq. in 1. part. disp. 92. c. 2. Molin. item in 1. part. disp. 19. mem. 5. Aug. tom. 7. l. 1. & 2. de grat. Christ. & de peccat. Origin.

or begin the perfection of a good and pious worke, wit-
Augu. l. nes *S. Augustine* against the two Epistles of *Pelagius*. We say
2. *cont.* 2. it is absolutly necessary, not only to consummate but also
ep. Pelag. to beginne, not only to facilitate, but euen to performe or
c. 8. satisfy any part of the law as it ought to be pleasing and
Aug. l. 1. gratefull vnto God. 3. They held that grace afforded
de grat. possibility only to the will, not force and efficacy to shun
Christ. con. euill and imbrace good: they thought, that grace fayth S.
Pelag. c. 4. *Austine, doth not helpe vs to do, but only that we might be willing & able*
5. 25. 26. *to do*. We teach with the Apostle that it is *God who worketh*
Phil. 2. *v.* 13. *in vs both to will and accomplish*. His grace, say we with S. *Au-*
August. l. *gustine*, doth not only giue sufficient, but *vires efficacissimas*
de grat. & *voluntati, most efficacious forces to the will*, to performe and effe-
lib. arbit. ctuate whatsoeuer good it willeth. 4. They affirmed, the
6. 16. grace of God to be giuen vs for our deserts, and that it fol-
Aug. l. lowed the determination of our will, which S. *Augustine*
10. *cont.* 2. auerreth reporting of *Pelagius*, that man according to him
ep. Pelag. is ayded in doing good: *pro meritis viz. voluntatis bonæ &c. for*
cap. 19. *the merits, to wit, of his good will, that grace deserued might be reste-*
Aug. l. 1. *red, not vndeserued giuen*. And againe: *Whatsoeuer grace be al-*
de grat. *lowed, he affirmeth it imparted to Christians according to their desert.*
Christ. c. 21. So the *Semipelagians* would haue the beginning of fayth to
Fausti. Re- spring from our selues, from the faculty of free will, as ap-
gien. l. 2. *de* peareth out of their ring-leader *Faustus Regiensis*: But we
arbit. c. 8. say with the *Arausican* Councell, that the beginning of
& 15. fayth or pious affection by which we beleeue is the gift
Concil. of God. We say that grace goeth before, exciting our
Arausc. 2. will, and is mercifully bestowed on vs for our Sauiour
Can. 5. Christ his sake, wholy vndeserued on our part. 5. When
the Pelagians admitted the necessity of grace to *awake and*
Aug. l. 2. *de* stir vs vp, they vnderstood it, fayth S. Augustin, *of the law,*
grat. Chri. *of the doctrine, and of the examples of Christ outwardly preached and*
c. 7. 8. 9. 10. *proposed vnto vs*. We besides that outward grace and fauour
11. 12. 13. *&* of preaching, beleeue also an internall grace, which in-
14. *ep.* 106. wardly moueth and worketh with vs. For if a wayfa-
ad Paulin. *&* 107. *ad* ring man should fall a sleep in a dangerous wood, where
Vitalem. he were ready to be deuoured, & should be so benummed
of his senses, or infeebled with trauaile, that he could not

moue

moue without helpe, it were not inough for another to awake and warne him of the danger, to shew him the way by which he may escape, vnles he affoard him also his helping hand, vnles he succour, stay, and ayde him to depart: so it is not sufficient to heare the word of God thundred in our eares, to heare the truth deliuered, the examples of Christ, of his Saints, and followers set before our eyes, vnles God himselfe vouchsafe to enlighten our vnderstanding, inflame our will, touch and open the strings of our harts, as *he opened the hart of* Lydia *to attend to those things which were sayd by Paul*, vnles he inwardly inspire moue, and cooperate with vs to imbrace the fayth, which is outwardly propounded. *Act. 16. v. 14.*

9. In this therefore and all the former positions of Grace, we dissent from the Pelagians, as *M. Abbot* might haue seene in these selfe same places he quoted out of S. *Augustine*, If that passion which ministred to his pen those odious comparisons betweene them and vs had not dimmed his sight from discouering these manifold differences of truth from heresy. He might moreouer haue read in the foresayd S. *Augustine*, that albeit *Pelagius* by these ambiguous acceptions of the word Grace, *deluded many Bishops in the Councel of Palestine, yet he neuertould, howbeit he endeauoured much, deceaue or begnile the Roman Church*, that impregnable rocke against which no heresy can euer preuayle. But *M. Abbot* cotendeth & struggleth to proue that the Roman Chuch, the Ancient Fathers, and S. *Augustin* himselfe condemned *Pelagius*, because he confessed not the habituall quality & gift of renewing grace to be necessary to euery pious and Godly deed, although he acknowledged the worke of preparation to proceed from the preuenting grace and help of which we and the holy Councell of *Trent* admit, yea (sayth he) this grace of ours, the very Heathens *Aristotle*, and *Tully* allowed, saying: *Neuer any man proued great and excellent without some diuine instinct*. I answere, he struggleth I confesse, and struggleth eagerly to heap vp falshoods and hateful criminations: not to alleadg any grounded proofs or substantiall testimonyes, either against vs, or that oe- *Aug. l. 1. & 2. de grat. Chri. & pecca. orig. Abbot vbi supra c. 1. f. 105. 106. 107. Idem fol. 110. Aristot. de mundo. Cicero de natura Deorum. 1. q. Tusc.*

cumenicall and venerable Councell. For albeit the Heathens acknowledged the diuine concourse or speciall influence of the supreme cause to all heroicall acts, yet they still bounded and restrayned it within the confins and limits of nature: they neuer dreamed of any supernaturall grace, of any motion or illumination bestowed vpon vs through the merits of Christ, of any speciall succour or inspiration of God, ordayned to the remission of sinnes, iustification of our soules in this life, or to our future glory and felicity in the next. For although those heauenly impulses which God gaue to the Pagans were often addressed to that end, as S. *Augustine* affirmeth, of the strang mutation made in *Polemo* by the perswasion of *Zenocrates*: Yet they were not acquainted heerewith, they ingulfed in the lake of superstitious infidelity, neuer acknowledged the extraordinary benefit of those supernaturall fauours of which we only speake. Secondly, how falsly we are accused to agree with the Pelagians, & how mayne an opposition theirs is in sundry points betweene vs and them, I haue already declared. Thirdly, that the Roman Church and Ancient Fathers censured *Pelagius* among the rancke of Heretikes, not for his denyall of habituall, but chiefly of actuall grace, which preuenteth and cooperateth with the consent of our will, independent of the merits thereof, is so euidently expressed, and so often repeated, not only in the second *Arausican* Councell, but also by the Pelagians chiefe *Antagonist*, our greatest champion S. *Augustine* himselfe, as M. *Abbots* paper might haue blushed for him when he wrote the contrary. For it is not inough to confesse an habituall or inhabitant grace, which S. *Augustine* calleth *the grace of remission of sinnes*: but we must also sayth he, acknowledge a grace predecent, which must dispose and prepare vs to obtaine remission, styled by him *preuenting*, and *ayding*, or *concomitant* grace, the one wrought in vs without vs, that is without our free consent, the other in vs with vs, to wit with our free consent.

August ep. 230.

Arausi. 2. Can. 5. 7. & 25.

Augup 105.

Augu ep. 105. *& 107. & l. de gra. & lib. arbi. c. 17. l. 1. de prædest. Sanctor. c.* 19. *l. 2. de pecc. mrti & remis. c.* 28. *in Enchirid. c.* 32. *de nat. & gras. c.* 32. *l. 1. ad Simpl. q. 2.*

10. But the dust which stopped M. *Abbots* eyes from behoulding a truth testifyed in so many places, was the

cause

cauſe of his miſtaking of ſome of S. *Auguſtines* wordes, calling the grace for which he contended with *Pelagius*, the grace whereby we are Chriſtians, and the children of God, whereby we are iuſtifyed &c. And yet he only graceth with thoſe tearmes, the former motions or illuminations of the holy Ghoſt, becauſe they moue, induce, and diſpoſe vs to be iuſt, good, and the children of the higheſt: or becauſe they make increaſe in the perfection of Iuſtice already attayned, as *Gabriel Vaſquez* ſolidly interpreteth him. And S. *Auguſtine* himſelfe plainly inſinuateth in his epiſtle ſo *Sixtus* a little after the middeſt, ſaying: *No man is deliuered and iuſtifyed from the euills of his tranſgreſſion or preuarication, but by the grace Ieſu Chriſt our Lord, not only by remiſſion of ſinnes, but firſt by inſpiration of fayth it ſelfe and feare of God.* Now in what ſort can we, by inſpired feare, by inſpired fayth be iuſtifyed, in what ſort can we be deliuered from our offences, before our offences be forgiuen, before remiſſion of ſinnes, but only by them as by diſpoſitions, preparations or certaine merits of congruity to obtayne remiſſion, therefore S. *Auguſtine* taketh grace by which we are iuſtifyed, for that which moueth or diſpoſeth to iuſtification: in which ſenſe he affirmeth about the beginning of the ſame epiſtle: *that fayth by ſome kind of merits obtayneth remiſſion, and yet that remiſſion is not of merits, becauſe fayth is a free gift of God*, and not proceeding from our ſelues as the Pelagians boaſted of their beliefe. S. *Auguſtine* alſo in many other his treatiſes eyted aboue, ſpeaketh ſo expreſly of preparing preuenting, and ayding grace before the infuſion of habituall, as his wordes can beare no other interpretation then that which I haue mentioned, vnles a man would bend his wits, and force his quill on purpoſe to miſconſtrue his meaning.

Abbot ibid. f. 105.

Gab. Vaſq. 1. 2. diſp. 185. c. 1.

Aug. ep. 105.

Auguſt. ibid.

THE XXI.

CONTROVERSY

DECLARETH

How Fayth alone doth not iustify: against Doctour Whitaker, *Doctour* Feild, *Doctour* Abbot, *and all Sectaryes.*

CHAP. I.

Chẽnitius in 1. part, examinat. Concil. Trid. Calu. l. 3. instit. c. 2. §. 9. Fulk. in c. 13. 1. ad Cor. sect. 5. Perkins in his reform. Cath. f. 78. Abbot in his defence cap. 4. fol. 453. Whitak. l. 1. aduers. Duræum.

THAT we may not stumble at the beginning, nor post away in vaine, before I go further, I will truly lay down the state of this question, as it is controuerted and defended on both sides. Protestants distinguish three sorts of fayth. 1. The historicall fayth, as they tearm it, by which they beleeue the history of the bible. 2. The gift of fayth to worke miracles, of which S. Paul, *If I should haue all fayth, so as I could remoue mountaines &c.* 3. The fayth and affiance in the diuine promises of God. So that the truth and veracity of God is the proper obiect of the first, his power of the second, his mercy and goodnes of the third. Which later fayth they subdeuide againe into two

two members, or branchers into a generall beliefe, that God will faythfully accompliſh all his promiſes, will graunt remiſſion of ſinnes to all true beleeuers: and into a particuler and ſpeciall fayth, whereby euery Proteſtant perſwadeth and aſſureth himſelfe, that his ſinnes by the mercy of God in Chriſt be forgiuen him. And in this ſpeciall affiance, and firme perſwaſion all Sectaryes place their iuſtifying Fayth: from whence Charity and good workes according to them only flow as fruits and neceſſary ſequells, accompanying their beliefe. Thus they.

2. We on the other ſide defend, that Charity & good works, are not only fruits or ſigns, but the life or ſubſtance of iuſtification. Likewiſe we deny, that counterfeit diuiſion of ſeuerall fayths, which they deuiſe, and imbrace with holy Scriptures, one dogmaticall and Catholike Fayth, by which we beleeue the Ghoſpell of Chriſt, the articles of Creed, and whatſoeuer in this kind the vniuerſall Church propoſeth vnto vs. For as there is but one formall motiue or ſubiect of beliefe, to wit, the prime veſity, or diuine auctority obſcurely reueiling the hiſtoryes of the Bible, the power of working miracles, the promiſes of God, and whatſoeuer els: ſo there is but one true and Theologicall vertue of fayth, which with moſt conſtant aſſent beleeueth them all, *one Lord, one Fayth, one Baptiſme*. And to this one ſole fayth, not to the peculiar perſwaſion of Sectaryes is aſcrybed by S. *Cyrill* Patriarch of *Hieruſalem*, by S. *Gregory Nazianzen*, S. *Auguſtine*, S. *Leo*, and S. *Fulgentius*, the whole force of iuſtification, which in any part of ſacred Writ is attributed vnto Fayth. Wherfore although we hold that this Theologicall Fayth, be the beginning and foundation of our ſpirituall building: *for he that commeth to God, muſt beleeue that he is*. Though it be alſo the roote from whence the life of grace doth ſometyme ſpring: yet it by ſtirring vp, and exciting the affections of the will, to loue good, and deteſt ſinne, doth not fully engender that ſparke of life, it doth neither wholy diſpoſe to the fauour of God, as I haue already proued, nor interiorly ſanctify & make vs iuſt, as I ſhal now demonſtrat.

Epheſ. 4. v. 5. Cyril. catech. 5. Greg. Nazian. orat. vltim. in ſanctum lauacrum. Aug. in Enchirid. c. 2. 5. 7. 8. & l. 2. con. duas epiſt. Pelag. c. 5. Leo. ſerm. 41. de Epiphan. Fulg. l. de fide ad Petrum in prolog. Hebr. 11. v. 6. Gab. & aſſ. in 1. 2. diſp. 210. c. 7.

3. The

3. The fooliſh Virgins, who cryed Lord, Lord open vnto vs, had fayth, and beleeued in him whom they inuocated. The falſe Prophets beleeued, who wrought miracles in the name of Chriſt. The Princes of the Iewes who loued the glory of men more then the glory of God, yet as the Scripture ſayth, they beleeued in Chriſt. The gueſt who was found at the marryage feaſt without his wedding garment, he beleeued alſo, for by fayth he yielded to the calling, and came into the houſe of God: and yet none of theſe were iuſtifyed, therfore Fayth alone is not ſufficient to iuſtification. M. *VVhitaker*, M. *Abbot* and the reſt will anſwere that: *Theſe had not a true, but a faygned, dead & idle fayth*: dead and idle we confeſſe it was, yet true and vnfaygned in reſpect of the eſſence and nature of Fayth: for the Euangeliſt ſpeaking of the Iewiſh Princes, vſeth the ſame word, *crediderunt, they beleeued* in Chriſt, as he doth whē he diſcourſeth of them who beleeued indeed, which would breed intollerable ambiguity and doubtfullnes in expounding of holy Scripture, if he were not to be vnderſtood of true beliefe. Secondly the ancient Fathers interprete all theſe places of true and vnfaygned Fayth: *Origen*, *S. Hilary*, *S. Hierome* the firſt, affirming the fooliſh Virgins to be excluded from their bride-grome, not for want of true fayth, but for want of good workes. *S. Hierome*, and *Theophilact*, and *Euthymius* the ſecond, of the falſe Prophets, attributing to their fayth the inuocation they made: Lord, Lord haue not we propheſied in thy name, and intimating thereby that fayth alone is not inough to ſaluation. S. *Auguſtine* expoundeth the third place likewiſe of true Fayth, comparing the fayth of thoſe Princes with the true Fayth of ſuch as openly confeſſed the name of Chriſt: Affirming that if they alſo had proceeded and gone forward in that entrance of beleefe, they might by profiting haue ouercome the loue of humane glory. But that Fayth, as Cardinal *Bellarmin* well argueth, which by profitting could vanquiſh the affection of vaine glory, was true fayth, otherwiſe that Fayth had not profited, but another arriuing to perfection, that had fayled. Laſtly

Math. 25. v. 11.
Matth. 7. v. 22.
Ioan. 12. v. 42. 43.
Matth. 22. v. 11.

VVhitak. l. 8. aduerſ. Duræum & in his anſwere to 1. reaſon of M. Campian.
Abbot in his defence c. 4.
Orig. tract. 32. in Matth.
Hilar. can. 27.
Hier. ep. ad Demter.
Theoph. & Euthy. in eum locū.
Auguſt. tract. 54. in Ioan.
Auguſt. tract. 55. in Ioan.
Bellar. de iuſtif. l. 2. c. 15.

ſtly that he who wanted his wedding garment beleeued alſo aright, is inſinuated by *Tertullian*, *Origen*, *S. Hierome*, *S. Chryſoſtome*, *S. Ambroſe*, *S. Gregory*, *Theophilact*, and *Euthymius*, who conformably teach, that he was caſt into outward darknes, not for any defect offayth, but for want of Charity, good workes, or vertuous life agreable to his fayth. Therefore *Maldonate* had great reaſon to commend this as an excellent place againſt all them, that hold Fayth alone to be ſufficient for ſaluation.

Tertul. l. de reſurrec. carnis. *Orig. & Chryſo. in hunc loc.* *Ambr. ſer. 14. de natali.* *Hieron.* *Gregor.* *Theoph. & Euthy. in eum locũ.* *Maldon. in. cap. 22. Matth.*

4. The ſecond argument is taken out of S. *Iames* his Epiſtle, which was, as S. *Auguſtine* ſayth, ſpecially directed againſt the erroneous maintainers of only Fayth, and contayneth many paſſages cleane contrary to our aduerſaryes aſſertion, as *if a man ſay he hath fayth, but hath not workes: ſhall Fayth be able to ſaue him?* Likewiſe: *Fayth alſo if it haue not workes, is dead in it ſelfe.* And: *yee ſee that by workes a man is iuſtifyed, not by fayth only.* Whitaker replyeth that S. Iames treateth *of an idle and fayned fayth.* But this is euidently falſe: for he treateth of the fayth of *Abraham* much renowned in holy Scripture, of that fayth of his which was conſumated by his works, which togeather with works did iuſtify him before God, which muſt needs be a true fayth: for a counterfeit fayth had neuer beene commended by the holy Ghoſt, nor byn fayd to be conſumated by workes, much leſſe could it iuſtify before the face of God. Againe what needed the Apoſtle labour ſo much to proue that a faygned and counterfeit fayth nothing auayleth to the gayning of Saluation, when none of theſe Chriſtians againſt whome he wrot euer imagined any ſuch matter. And demaunding, *thou beleeueſt that there is one God*, how could he haue anſwered, *thou doſt well*, if with a counterfeit Fayth he had beleeued, which had been rather hypocriſy, then well doing? Another euaſion therefore both he, Doctour *Fulke*, and Doctour *Abbot* deuiſe, that S. *Iames* ſpeaketh of Fayth outwardly profeſſed, which declareth vs iuſt in the face of men, not of inward fayth whereby we are iuſtifyed before the ſeat of God. But by the ſame argument this is alſo refuted, for the beleiuing in God is

Iacob. ep. cap. 2. v. 14. 17. & 24. *Augu. de fide & opere. c. 14.* *VVhitak. l. 1. aduerſ. Duræum & in his ãſwere to 1. reaſon of M. Campian.* *VVhitak. vbi ſupra.* *Fulk. in c. 2. Ioan. ſect. 9.* *Abbot c. 4. f. 476. & 477.*

inward fayth: Then *Abrahams* fayth there mentioned, was iuſtifying fayth in the ſight of God, that alone did not iuſtify him, but workes conſumated, they perfected, not another, but the ſame iuſtification, therefore they alſo perfected the iuſtification before God, or fayth alone performed it, which the Apoſtle denyeth. And thus S. *Auguſtine*, S. *Cyrill*, S. *Chryſoſtome*, and S. *Hierome* vnderſtand S. *Iames* of true Fayth, which they alſo teach, not to be auailable to ſaluation without other vertues. Likewiſe it is cleare, that S. *Iames* taketh Fayth in the ſame ſenſe S. *Paul* did, when he taught that a man is iuſtifyed by fayth, for which cauſe S. *Auguſtine* noteth, that he tooke the ſame example of *Abraham*, which S. *Paul* vſed, purpoſely to diſprone the peruerſity of ſome, who miſconſtruing S. *Paules* meaning, pleaded the ſufficiency of fayth alone: of which ſee S. *Auguſtine* in his booke of Fayth and Workes, where he auoucheth, that becauſe this opinion of only fayth ſprung vp in the dayes of the Apoſtles, therefore S. *Peter*, S. *Iohn*, S. *Iames*, and S. *Iude* in their Epiſtles directed their intent ſpecially againſt the ſame, earneſtly auouching that Fayth without workes auaileth nothing. By which it is manifeſt that S. *Iames* & the reſt ſpake not of the outward profeſſion, but of the inward fayth and beliefe of the hart, to which S. *Paul* with charity attributeth iuſtification: or els they all roued from the marke, and diſputed in vaine, or S. *Auguſtine* the moſt faythfull Herauld of all antiquity vtterly miſtaketh the ſcope of their intention.

Aug. l. 21 de ciuit. Dei c. 26. & l. de vnic. Bapt. c. 10. Cyrill l. 10. in Ioan. Chryſ. hom. 2. in Gen. & hom. 2. in ep. ad Philemon. Hier. in c. 5. ad Gal & tom. 2. in Apol. ad Pamma. c. 2. Aug. l. 83. q. q 76. Aug. l. de fide & operi c. 14.

5. My third argument I frame in this manner: The Proteſtant who by fayth is iuſtifyed, may after fall into fornication, adultery, and other damnable ſinnes, or not. He will not ſeeke to perſwade vs that he cannot fall into any ſinne, for that were to broach a new the *Iouinian* hereſy, which S. *Auguſtine*, and S. *Hierome* haue long ſince buryed in the lake of hell. Fall then he may as experience teacheth of ſundry forward Proteſtants & Miniſters alſo arraigned and condemned for their villanies in this kind. Well then ſuppoſe they may ſinne: I aske whether falling

Aug. ep. 29. & de hær. c. 82. Hier l. 1. cont. Iou.

falling into theſe horrible crimes they looſe their true fayth, which they had before, or retayne it ſtill? To graunt that they looſe it, is to make all ſinners not only grieuous offenders, but either Atheiſts, Heretikes or Infidells alſo: for he that is bereft of Fayth, muſt needs be infected with Atheiſme, hereſy, or plaine infidelity: It is to deuide and ſeperate them from all vnion with Chriſt, & to cut them off with Wicliffe from being members of the Church: it is to depriue them of the patronage of Chriſts imputed righteouſnes, or not imputing their ſinnes, and to make them ſinne like miſbeleeuers to death and damnation (for Chriſt couereth not the ſinnes of any according to them, but of the faythfull only:) it is againſt the common axiomes of *Fulke*, *VVhitaker*, and their followers, who weene that true fayth once gotten can neuer be loſt, *the print thereof*, according to Caluin, *can neuer be blotted out of the harts of Gods elect*. To hold that they ſtill retaine their true fayth, notwithſtanding they wallow in theſe ſudds of vncleanes, and that their fayth alone do iuſtify them, is to hold that they ſtill abyde in the ſtate of ſaluation, & may inioy the kingdom of heauen, if they ſhould chance to depart in that wretched caſe, which is quite contrary to the Apoſtle: *Do not erre, neither fornicatours, nor ſeruers of Idolls, nor aduowterers, nor the effeminate, nor the lyers with mankind &c. ſhall poſſeſſe the kingdome of God.* I know the iuggling they vſe to delude this argument is, that in theſe ſinners fayth is darkened during that tyme like the Sunne ouercaſt with clouds, like the fire couered with the aſhes, like the tree in winter bereaued of her bloſſomes. But all theſe examples warre againſt them: for the tree in Winter is truly a tree enioying her vegetiue life, the fire raked vp is perfect fire, the Sunne ouerclowded looſeth not the beames of his naturall light, although they be hindred from ſhinning vnto vs. Therefore the darkened and couered fayth of the adulterer is true fayth, perfect in the nature of fayth, looſeth not any motion of life, or beame of grace which is due to fayth: and if that alone be ſufficient to iuſtify remayning in the adulterer, it affoordeth to him

Calu. l. 3. inſtit. c. 2. §. 12.

1. Cor: 6. v. 9. & 10.

Caluin in Antid. ad Canonem 28. ſeſſ. 6. in Concil. Trid. affirmeth. particulam aliquam viuæ fidei manere inter grauiſſimos lapſus.

him the benefit of iustification, and by necessary consequence also of saluation: for no winter barrenes, no embers or ashes, no clowd of sinne can depriue the iustifyed person of his right to heauen, which do not dismantle him of the robe of Iustice. Answere therfore heereunto what you list: escape you cannot, vnles you leape into some detestable heresy.

6. My fourth argument is, when the Protestant perswadeth himselfe or vndoubtedly beleeueth the remission of his sinnes, either he hath his sinnes by that act of fayth remitted before, or after: he that fayth it is after, alloweth his precedent perswasion to be false and deceitfull, beleeuing the forgiuenes of his sinnes which then was not: he that will haue it before, admitteth a remission of sinnes, and consequently a true iustification before his beleife, which cannot be: for without Fayth it is impossible to please God: he who holdeth, that his beleife causeth the remission which it beleeueth, will haue his beleife and knowledge so omnipotent, as to make the obiect which it knoweth, the mystery it beleeueth: as if a man by beleeuing himselfe to be a great Lawyer, a great Physitian, a great Deuine, should endow himselfe with the perfect knowledge of Law, Phisike, and Diuinity: wherein they seeme to surpasse the nature of God, whose knowledge being most efficacious and practicall, yet it followeth, as *Gabriel Vasquez* teacheth, the obiect it knoweth according to the posteriority of vnderstanding: It followeth I say in affirming, or knowing it to be true. In which sense S. Augustine teacheth, *that no knowledge can be vnles things knowne precede*: and we may auow that no fayth can be, vnles it first presuppose the article beleeued: for as our knowledge is true or false, because the obiect we know is such: so our beleife is certeine and vndoubted, because the thing is infallible which we beleeue.

Gab. Vas. in 1. 2. disp. 210. c. 3.

Aug. l. 4. de Genes. ad lit. c. 32.

7. M. *Feild* beholding the ruines this Cannon-shot makes in the walls of their perfidious and faythles perswasion, rayseth the engines of his wit to diuert the battery and annoyance therof: and first proposeth the argu-

ments

ment thus: *VVhen men beginne to beleeue, either they are iust, and then their fayth iustifyeth them not, being in nature after their iustification: or els they are not iust, and then speciall fayth making a man beleeue he is iust, is false: and so man is iustified by a lye. To this horned argument, we answere,* (sayth he) *that speciall fayth hath sundry acts, but to this purpose specially two, the one by way of petition, humbly intreating for acceptation and fauour, the other in the nature of comfortable assurance, consisting in a perswasion that that is graunted which was desired. Fayth by her first act, obtayneth and worketh our iustification, and doth not finde vs iust when we begin to beleeue, by her second act she doth not actuely iustify, but finding the thing done, certifyeth & assureth vs of it &c. So then* (quoth he) *fayth in her first act is before the iustification, and procureth or obtayneth it.* Hitherto M. *Feild*, & very profoundly without doubt, distinguisheth fayth into two acts, whereof the first he mentioneth is no act of Fayth, but a prayer or petition humbly intreating for acceptation and fauour, which properly as *S. Thomas* proueth, is an act of Religion, as much different from fayth, as a man from a calfe: And the second seemeth rather to be an assured confidence of the will, then any supernaturall assent of the vnderstanding, in which Fayth consisteth: But those thinges I let passe. The opposition heere he maketh against his owne adherents, the contradicting of Doctour *Fulke*, the ouert warring of M. *Abbot*, the impugning of another principall and generall article of protestancy is more remarkable then a priuate absurdity or ignorance of his. For to affirme that *fayth by way of petition humbly intreateth for fauour, obtaineth and worketh our iustification, and doth not finde vs iust*, is to graunt a certaine kind of preparation, cõgruency, merit, or disposition to go before the life of grace, & iustification of our soules; which how earnestly M. *Fulke* and Doctour *Abbot* gainesay, I haue declared and refuted in the precedent controuersy. Then it is opposite to that common principle, which Protestants maintaine, *that the captiued will of man concurreth passiuely only to his iustification, vntill he be truly iustified in Christ.* Howbeit M. Feild heere teacheth, *this petition, to obtayne, to procure, to worke our iustification*, before it be effected: which

Feild in his 1. booke of the Church c. 44.

S. Thom. 2. 2. q. 83. art. 3.

Fulk in et 2. Iacobi sect. 9. circa finem.

Abbot in his defence cap. 4. fol. 467.

Abbot c. 4 sect. 20. fol. 465. M. *Abbot* writing against our preparatiue works of prayer and petition reproueth thus: *There can be no true prayer without the spirit of grace, without the spirit of adoption, whereby we cry Abba Father, the spirit of adoption and grace is the spirit of sanctification. It followeth then that we pray not, but by being first sanctified, & because sanctification is consequent to iustification, it must follow also that iustification must go before prayer.* Hitherto he, warring against *Feild*, one sectary against another, as *Isay* propheſied of them, ſaying: *Isa. 19.* *I will make the Ægyptians to run together against the Ægyptians, and a man shall fight against his brother, and euery man against his friend.* But I will not further exaggerate theſe holy breaches betweene him and his fellowes. I wil not intreate M. *Feild* to reconcile his aſſertion with their other forenamed principles. I only deſire him to tell me, whether the *petition which worketh our iuſtification, and doth not find vs iuſt*, be in his opinion an act of true iuſtifying fayth, or no? Let him anſwere that it is, and he yieldeth, that fayth alone doth not iuſtify, he yealdeth this firſt act to be an act of true fayth, and yet that it doth only impetrate and *procure iuſtice*, and not make vs formerly iuſt: but if the firſt act of true fayth doth not iuſtify, neither can the ſecond, or third, or any other enſuing act, afford that benefit: for they being all, and euery one of the ſame ſpeciall nature, they hauing al the ſame eſſential formes, that that effect which in no degree is performed by one, cannot be effected by any other, except he dreame that one & the ſame vertue ſhould conſiſt of diuers eſſentiall formes, and ſo by diuers actes yield diuers formall effectes, which very nature it ſelfe and euery Puny in Philoſophy will condemne of implicancy and contradiction.

8. Let him deny it to be an act of iuſtifying fayth, and he denyeth his owne diuiſion of ſpirituall fayth into ſundry acts, he deludeth our argument, propoſed not of any other vertue, but of their ſpeciall fayth: and of the firſt act thereof, which can be but one, and of that one it proceeds, whether iuſtification be before it, after it, or cauſed by it, as is vrged aboue.

9. Againe ſuppoſing theſe two actes into which he

brancheth

brancheth his ſpecial fayth how is man iuſtifyed by faith The ſecond act of *comfortable aſſurance* doth not as he ſayth *actiuely iuſtify, but finding the thing done, certifyeth and aſſureth vs of it*: the firſt doth but impetrate, *obteine* and procure it by way of requeſt, no act can be aſſigne betweene the firſt & the ſecond, therfore no act of fayth can be aſſigne, whereby he may be formally iuſtifyed. On the other ſide I think the Proteſtants petition which humbly intreateth for acception and fauour, muſt needes proceed from fayth. For how ſhall they humbly intreate? *How ſhall they inuocate in whome they haue not beleeued?* Beleeue then they do, before they intreate, and yet they are not iuſt, therefore Fayth alone doth not iuſtify, but only by way of impetration, by ſtirring vp our affections, and exciting our will to craue and deſire it, which with *S. Auguſtin*, & the whole ſchoole of Catholike Deuines we willingly imbrace. And to which M. *Feild* muſt at length reſire for reſt and ſafegard, or els well cauſed he is driuen to the wall which way ſoeuer he turneth.

Hebr. 10. v. 14.

Auguſt ep. 105. de prædeſt. Sanctor. c. 7.

10. The fifth argument which I meane to proſecute, is of the regeneration of young baptized Infants, who cannot be iuſtifyed by an act of ſpeciall fayth, becauſe they can haue none, as *Feild* accordeth with vs, but by the habituall qualityes or inherent habits of Fayth, Hope, and Charity, therefore all others are iuſtifyed by the like, becauſe the ſame ſpirit of adoption, the ſame title of diuine filiation, the ſame new birth, and regeneration in Chriſt, the ſame ſeed of life, the ſame formall cauſe of iuſtification, is in euery one of theſe faythfull, in euery child of God, in euery ſtate whatſoeuer as S. *Auguſtine* teacheth.

Feild in his 3. booke c. 44. fol. 179.

Augu. l. 1. con. 2. ep. Pelag. c. 7. & 21. l. 1. de pecc. meri. c. 21. ep. 157.

11. Likewiſe when the *Adulti*, or ſuch as arriue to the vſe of reaſon are baptized, fayth is required as a neceſſary diſpoſition for them worthily to receaue the grace of Baptiſme, therefore our Sauiour ſaid: *He that beleeueth and is baptized ſhallbe ſaued*. And S. *Philip* to the *Eunuch* deſirous to the chriſtened, anſwered: *If thou beleeue with all thy hart, thou mayſt*. But the Fayth which Chriſt, the fayth

Marc. vlt. v. 16. Act. Apoſt. c. 8. v. 37.

which

which *Philip* exacted before Baptiſm, was no doubt true and perfect faith, that fayth which togeather with the Sacrament was ſufficient to ſaluation, and yet that fayth alone did not iuſtify, or if it did, it remitted them their ſinnes, it regenerated and implanted them in Chriſt, and acheiued before all thoſe heauenly effects, for which that holy Sacrament was ordeyned: in vaine then was it inſtituted, in vaine was it after applyed. No, ſay you, it is after applyed *as a ſigne or ſeale of regeneration, as the outward pledg of adoption, as an addition to confirme and ratify the promiſe of God, to eſtablish vs in the fayth thereof.* But this pledge, ſeale, and addition is not requiſite in the behalfe of God: *for his truth* (ſayth Caluin) *is by it ſelfe ſound and certaine inough, and cannot from any other where receaue better confirmation, then from it ſelfe.* Neither is it needfull for the *ignorance*, as he fancieth and *dulneſſe* of Proteſtants, for their ſpeciall affiance being as they bragge certaine, knowne, and infalible iuſtifying faith, giueth them more aſſurance of the remiſſiō of their ſinnes, and promiſes of God applyed vnto them, then any outward ſignes or additions whatſoeuer. Againe the performance of good workes, to which S. *Peter* exhorteth, the word of God heard or read, is more apt and efficacious to excite and ſtir vp our fayth, to confirme vs therin, then the dumme elements of water, bread, and wine, which you only vſe. Beſides, the Scriptures and Fathers attribute vnto Baptiſme not only the force of a ſigne, or ſeale, to ratify grace, but the true efficacy of an inſtrumentall cauſe, to iuſtify, and cleanſe our ſoules from the filth of ſinne, therefore ſound and entiere fayth which goeth before as a preparation neceſſary, doth not worke the effect, but the Sacrament which is after miniſtred. Whereupon it is tearmed not the pledg or token, but the lauer of regeneration, by which we are borne a new, are *cleanſed*, are *waſhed* from ſinne. So S. *Ambroſe* alſo ſayth of the baptized: *By this fountaine he hath paſſed from things earthly to heauenly, from ſinne to life, from fault to grace, from defilement to ſanctification.* S. Leo: *The power of the moſt high which made that* Mary *brought forth a Sauiour doth make that the water regenerateth the beleeuer.*

Rogers art. 27. VVhitak. l. 1. aduerſ. Duræum fol. 675. Calu. l. 4. inſtit. c. 14. §. 3. Calu. ibid.

2. Petr. 1. v. 10.

Tit. 3. v. 6. Ioan. 3. Epheſ. 5. 1. Cor. 6. Ambr. l. 1. de Sacram. c. 4. Leo. ſerm. 5. de natiuitat.

beleeuer. S. *Clemens Alexandrinus* calleth Baptisme the grace, perfection, illumination, and later by which we are washed, and wipe away sinnes. S. *Basil*, S. *Hierome*, S. *Hilary*, and *Tertulian* haue the like.

12. S. *Denis*, S. *Gregory Nazianzen*, and other also of the Greeke Fathers call Baptisme φωτισμὸν *illuminationem*, illumination, because in Baptisme man is illuminated, and enlightned with the fayth of Christ, he receaueth the *fellowship or societie of the first and increated light, and the beginning or head spring of all diuine and celestiall illustrations*, as the same S. *Denis* affirmeth. S. *Augustine* assigneth this difference betweene the Sacraments of the old, and the new Law: *that they promised a Sauiour, these assoard saluation*: and, *that these are greater in vertue, for profit and vtility better*. They, according to S. *Irenæus*, S. *Chrysostome*, *Origen*, *Epiphanius*, *Eusebius Cæsariensis*, and *Emissenus*, S. *Ambrose*, and S. *Augustine*, were signes and shaddowes only (euen circumcision in the opinion of some, their chiefest ceremony) which betokned the verity of our Sacraments, yielding and exhibiting Grace? And S. *Basil* sayth: *that the Baptisme of Christ giueth the Holy Ghost, which the Baptisme of Iohn did not giue*.

13. Which it hath pleased also our mighty Soueraign K. *Iames*, to patronage in his answere to Cardinall *Peron*, (for although that answere be set both vnder *Casaubons* name, yet his Highnes vouchsafeth to adopt it for his own royall ofspring in his reply to the foresayd Cardinalls Oration). The words are: *His Maiesty and the Church of England do allow the necessity of Baptisme in respect of the diuine institution, as well as you &c. God hath appointed this as for the ordinary way to obtaine remission of sinnes in his Church, and Christ himselfe denieth the entrance into the kingdome of heauen to those which are not borne againe of water and the spirit*. Therefore it is not the seale which signeth the Charter of Iustice already made, nor the addition hanging at it, but the instrument which by

M vertue

Clemen. Alex. l. 1. pæda. c. 6. Basil. l. 1. de spiri. sanct. c. 15. Hier. l. 3. con. Pelag. Hilar. in psal. 65. Tertul. l. de bapt. c. 1. Dion. c. 3. Eccles. Hierar. p. 2. Nazian. in sanctum lauacrum. Augus. in psal. 73. & l. 19. in Faust. c. 13. Iren. l. 4. cont. hær. c. 30. Chrys. ho. 27. in Gen. Orig. hom. 3. in Gen. Epiphan. hær. 30. Basil. l. de spir. sanct. c. 14. Euseb. Cæsar. l. 1. demon. Euan. c. 10. & l. 2. histor. c. 2. Emis. hom. in Sabb. post 1. Domin. Quadr. Ambr. ep. 71. ad Iren. & in cap. 4. ad Rom. August. ep. 19. ad Hier. tract. 41. in Ioan. q. 25. in l. Numer. Basil. hom. 1. de Baptis. King Iames in his answere to Card. Peron fol. 32. in Latin, fol. 20. in English.

vertue communicated vnto it by God, doth effect and make vs iust. And so the true and intier fayth which the Apostle exacted of the *Eunuch* before Baptisme, was not sufficient to iustify in the sight of God, nor to remit his sinnes, nor to open the gate of heauen, vnles he had byn also sprinckled with the precious and sauing water of that holy Sacrament.

14. Lastly the fayth so often celebrated and commended in holy Writ, is not your presumptuous confidence, not your confortable trust, or affiance of the will, but our humble and firme beliefe, the submission or captiuating of our vnderstanding, to the obedience of mysteries reuealed by God. Such is the Fayth defined by S. Paul, and by him so much extolled in *Abel*, *Henoch*, *Noë*, *Abraham*, *Sara*: for *Noë* his fayth was not any speciall perswasion of the remission of his sinnes, by the righteousnes of Christ, but the assent and credit he gaue to the reuelations which God made vnto him of the vniuersall deluge, which should drowne the world, whereupon *fearing, he framed the Arke for sauing of his house*. Abrahams fayth was his generall acknowledgement, that *whatsoeuer God promised he is able also to do*, his assured beliefe that his seed should be as the starres in heauen, notwithstanding his old age, and the dead matrice of *Sara* his wife. *Sara* her fayth the Apostle declareth, saying: *By fayth* Sara *also her selfe being barren, receaued vertue in conceauing of seed, yea past the tyme of age, because she beleeued that he was faythfull which had promised*. But to passe from the faythfull of the old Testament to those of the new.

2. *Cor.* 10. & *Rom.* 1.
Hebr. 11. v. 1.
Hebr. 11. v. 7.
Rom. 4. v. 21.
Hebr. 11. v. 11.

15. The renowned Fayth of the *Centurion* admired and praysed by the diuine wisedome it selfe, what was it? That Christ being absent by his only word could cure his diseased seruant: *Only say the word and my boy shalbe healed*. The fayth of S. *Peter*, by which he deserued the Primacy of the Apostleship, what was it? *Thou art Christ the sonne of the liuing God*. The fayth of S. *Thomas* after his incredulity, what was it? His faythfull exclamation, *My Lord, and my God*. To be briefe, the fayth in which S. *Iohn*, in

Matth. 8. v. 8.
Matth. 16. v. 16.
Ioan. 20. v. 28.

which

which S. *Paul* placeth the life and saluation of our soule, what other is it, *Then to beleeue that Iesus Christ is the sonne of God, and that beleeuing you may haue life in his name? This is the word of fayth* (sayth S. Paul) *which we preach: for if thou confesse with thy mouth our Lord Iesus Christ, and shalt beleeue in thy hart that God raysed him from death, thou shalt be saued.* M. *Abbot* is so mightily embroyled in answering of these sentences strongly vrged by M. Doctour *Bishop*, as to the first example of *Noë*, forsaking the written word, the soueraigne refuge to which they make their last appeale, he recoyleth from the rule of fayth, and literal exposition of all ancient writers, and laboureth to scramble out of the brakes by the help of some Allegoryes, or other mysticall sentences of S. *Augustine*, and S. *Chrysostome*, which if they were sincerely alleadged (as they are fondly wrested by him) yet they could not auaile to establish any truth in matters of fayth, as all Deuines agree.

Ioan. 20. v. 31. Rom. 10. v. 8. & 9.

Abbot in his defence cap. 4. sect. 18.

16. To the second of *Abraham* he is forced to confesse, that not the mercy of God remitting sinnes, but the *power of* God in being able to performe his promise, was the obiect of *Abrahams* fayth. To the exemple of the *Centurion* he replyeth: *It followeth not, that because the act of fayth is no further expressed heere, therfore there was nothing further in his fayth, for his iustification towards God.* Yes M. *Abbot* it inuincibly followeth against you and your consorts, who still prouoke vs to the expresse wordes of Scripture, therefore if the fayth you mention, be neither there, nor els where expressed in Scripture, you deuise a fayth of your own heads not expressed in Scripture. To the confession of S. *Peter*, to the texts cyted out of S. *Iohn*, and S. *Paul*: he answereth by teaching vs this strang lesson, that fayth is *a compounded action, not of the vnderstanding only, but of the hart, will and affections*. O how were you heere ouerseene to cast into writing a speach so contrary to the Apostle, and repugnant to the doctrine of all Deuines! The Apostle sayth: *Now remaine Fayth, Hope, and Charity, these three*. Loe he teareth them three distinct and seuerall vertues, he flatly sequestreth Fayth from Charity, which you transforme into

Abbot in his defence c. 4 sect. 18. f. 456.

Abbot ibidem.

1. Cor. 13. v. 13.

into a compounded action: Yet with such an vntoward composition, as thereby is destroyed the very compound it selfe. For if Fayth be an act of the vnderstanding, it cannot be also an act of the will, or if you once make it an affection of the will, you vtterly ouerthrow the nature of fayth, and so are become such a solifidian Patron of only fayth, as you quite abolish all kind of fayth. Against S. *Thomas* and all Deuines assigne to fayth, her proper subiect, in which it inhereth, her peculiar obiect, to wit, the prime verity obscurely reuealing the mysteries of our beliefe, her peculiar excellency, and proper act, her speciall difficulty, her singular praise, her particuler merit, distinct from charity, therefore it hath all which either *Aristotle*, or S. *Augustine* require to the integrity of a sole and single vertue.

S. Thom. 2. 1. q. 4. & 2. Lor. & Bannes in eadem q. Arist l. 7. phis. c. 17. l. 2. Eth c. 6. Augu. l. 4. cont. Iul. c. 3.

17. Notwithstanding we say that all true and perfect vertues are linked together with the golden chaine of mutuall society, therefore we cannot perfectly beleeue in Christ, vnles we loue, hope, delight, and ioy in him; *In whome we looke to find* (as you say) *blessing, peace, immortality, and euerlasting life*, which is the only meaning of S. Augustine, and others obiected by you, when they affirme, *this is to beleeue in Christ, euen to loue Christ &c.* and which is also the only roote and cause of your errour, who partially attribute that to fayth, which is the chiefest priuiledge of Charity, and function of other vertues, not essentially compounded, but mutually conioyned in friendship together. The principall obiection M. *Abbot* and other Protestants vrge against vs, is, that if fayth be not compounded of an act of Loue &c. it is nothing els but the bare assent of the vnderstanding, that Iesus is Christ the sonne of God. But this is the fayth of the Diuells: for they fayth *Abbots* professe so much: *O Iesus of Nazareth, I know who thou art, euen the holy one of God.* And were there are sundry differences betweene the fayth of Christians and the fayth of the Diuells, first because that if it be liuely and formed, it is alwayes vnited with Charity, Hope and other vertues, which in the Diuells are neuer: If dead & formeles,

Abbot c. 4. f. 456. Augu. in psal. 130.

Abbot c. 4 sect. 18. fol. 456.

Marc. 1. v. 24.

formeles, as in wicked beleeuers, yet in them it is a supernaturall and theologicall act, in Diuells naturall, & not so much as a morall vertue, in them voluntary and free, in Diuells forced & coacted, in them it proceedeth from the pious affection of the will mouing the vnderstanding to that theologicall assent, in Diuells it is wrested from them by the powerfullnes of miracls, preuidense of things appearing vnto them. Whereupon S. *Augustine* sayth, *that the Diuels knew Christ, not by the light which illuminateth the pious, who beleeue by fayth, but by other effects, and most hidden signes of the diuine power.* And as they differ in these, so they agree in some other points: they agree, in that both giue assent to the misteryes of our fayth, both are fruitles and wholy insufficient to iustify vs before God. In which respect S. *Iames* in his catholike Epistle, and S. *Augustine* often compareth the fayth of Diuells with the vnprofitable fayth of vngodly Christians, not that this is not true and supernaturall fayth, but that without Charity and good works it no more auayleth to purchase saluation, then the naturall knowledge or beleefe of Diuells.

Aug. l. 9. de ciuit. Dei c. 21.

Aug. tom. 10. l. 50. Hom. hom. 17. tract. 10. in epist. Ioan.

18. When M. *Whitaker* insisteth that Charity and good Workes are inseparably companions of true fayth, and that it neither is, nor can be without them, besides the arguments already made by which this fancy is reproued; I aske how Charity is inseparable from true fayth, is it a fruit which springeth from it, as the apple from the tree, then as the tree remayneth a true and perfect tree, although it be sometyme barren and voyd of fruit, so fayth may haue all things requisite to the essence thereof, how soeuer it be sometyme depriued of Charity. Is it an accidentall quality or inseparable passion which floweth from fayth as the power of laughing from the nature of man? It should follow that Charity could not be in heauen separated from fayth, no more then risibility can be deuided from man. Is it an essentiall forme which is required to the integrity of fayth? then fayth alone doth not iustify, but Charity also which is essentially conioyned and worketh with it. Finally, who taught you thus to

Whitak. l. 8. aduers. Durænum in his 8. reason of M. Campian.

enterfeire and wound your ſelues, that fayth is the fountaine of ſpirituall life, the roote which ſprouteth forth branches of Charity, Hope, and all good workes, & yet that all the workes which proceed from the fayth full be all of their owne nature damnable and deadly ſinnes, all ſtayned with the infection of mortall ſinne, I would you were once conſtant in your abſurdityes, and be mindful of your leaſings that we might know where to haue you, and what to refute.

19. Thus hauing ſtopped the gappe by which the wily aduerſary thought to eſcape, hauing compaſſed him with reaſons, hemmed him in with Scriptures, I am now to put him to open confuſion with the teſtimony of Fathers. *S. Cyrill* affirmeth, *the faythfull by ſincere fayth to be ſlips or branches inoculated in the vyne*, and yet he ſayth a little after: *it is not inough to perfection, that is, to ſanctification which by Chriſt is wrought in ſpirit, to be admitted into the number of branches.* S. Chryſoſtome: *what profit will fayth afforde vs, if our life be not ſincere and pure.* S. Baſil: *Fayth alone is not ſufficient, vnles there be added conuerſation of life agreeable therevnto.* S. Gregory: *It is manifeſt that ſince the incarnation of our Lord, none euen of them can be ſaued, who haue fayth in him, and haue not the life of fayth.* S. Auguſtine: *Many*, quoth he, *ſay I beleeue, but fayth without workes ſaueth not.* And he writeth a whole booke of purpoſe, beſides many other inuectiues againſt this dangerous perſwaſion of only fayth to be ſufficient to ſalvation: he likewiſe ſheweth many ſayings of the Apoſtle to be falſe: that ſaying of Chriſt, If thou wilt enter into life, keep the Commandments, to haue beene in vaine, vnles other things were neceſſary beſides fayth, yea beſides true faith: for diſcourſing of the fayth of *Abraham*, which you cannot deny to be true, he pronounceth that euen that fayth of his had beene dead without workes, and like a ſtocke without fruit, dry, withered & barren. But what ſhould I recyte particuler authorityes of this or that Father? We haue on our ſide by voluntary confeſſion and indgment of our aduerſaryes, the *Magdeburian* Proteſtants, the generall conſent of all moſt ancient and illuſtrious writers, which liued

Cyrill. l. 10. in Ioan. cap. 10. Chryſ. l. 1. cont. vitu. monaſt. Vitæ. Baſil. in Pſalter. pſal. 114. Greg. l. 6. ep. 19. Auguſt. tract. 10. in ep. Ioan. Aug. l. de fide & operi. c. 14. & 15. l. 21. de ciuit. Dei c. 16. In enchir. c. 68. & de octo dupl. quæſt. q. 1. Augu. in præf. Pſal. 31.

liued within the fiue hundred yeares after Christ: for in the second hundred, they accuse by name *S. Clemens Alexandrinus*, & *Theophilus* for approuing in this point the truth of our doctrine, cyting their wordes and quoting the places wherein they approue it. They attach of the same fault *Origen*, *Methodius*, *Tertullian*, *S. Cyprian* in the third. *Lactantius*, *Nilus*, *Chromatius*, *Ephrem*, *S. Hierome*, *S. Gregory Nisseu*, *S. Hilary*, *S. Gregory Nazianzen*, and *S. Ambrose* in the fourth. In the fifth *S. Chrysostome*, *S. Augustine*, *S. Cyrill*, *S. Leo*, *Prosper*, *Sedulius*, *Theodulus*, *Salusianus*, *Salonius*, *Eucherius*.

Cent. 2. c. 4. Colum. 60 & 61. Cent. 3 c. 4. Colum. 79. 80. Cent. 4. c. 4. Colum. 292. & 293. Cent. 5. c. 4. Colum. 504. 505. 506. 507. 508. 509. 510.

20. Wherefore to conclude (for to the obiections which belong to this and the next, I shall iointly make answere in the Controuersy of good workes) if all these renowned Authours, both of the Greek & Latin Church, if all these famous writers of the first fiue hundred yeares after Christ, agree with vs in the partiall eye of sworne enemyes, that fayth alone cannot purchase saluation, or iustify vs before God; I hope my soueraigne Liege King *Iames* who vouchsafeth to submit his royall wisedome & princely iudgment to the censure and triall of that perfect age, will not deeme it any leuity in Catholikes, or disloyalty to his person (to whom we owe and are ready to performe all the dutifull seruice which euer any subiects haue yielded to their Prince) but feare of God, zeale of his honour, loue of Religion, care of our soules, and meere respect of conscience, which maketh vs afraid to wander out of this streight and trodden path of so many our holy and learned predecessors, & afraid to follow the crooked turnings, and by-wayes of Heretiks, which winde into the labyrinth of eternall perdition.

Catholikes freed frō leuity or disaffectiō to their Prince for cleauing to the ancient Fathers.

THE

THE XXII. CONTROVERSY

IN WHICH

It is concluded, that our Iustification consisteth in the habit of Charity: against Doctour Abbot, *Doctour* Whitaker, *and Doctour* Fulke.

CHAP. I.

ALthough we make not any separation or diuorce betweene those diuine and louing sisters, Fayth, Hope, and Charity, but that they all three concurre to the spirituall marriage of our soules with God; yet we assigne to euery one her part or function which she performeth heerein. To Fayth the entrance, to Hope the progresse, to Charity (which I suppose as most probable to be all one with grace) the complement and consumation of this happy wedlocke: As the holy Scripturs declare, when they tearme it the band of our vnion and coniunction with God: *He that abydeth in Charity, abideth in God, and God in him.* When they attribute vnto it the right of

Vide Scot. in 4. dist. 27. q. 1. Vega l. 7. super Con. ci. Concil. Trid. c. 25. Gab. Vas. in 1. 2. disp. 198. c. 3.

of our adoption and title of diuine filiation: *See what manner of Charity the Father hath giuen vs, that we should be named and be the ſonnes of God.* The remiſſion of our ſinnes: *Many ſinnes are forgiuen her, becauſe she hath loued much.* When they make it the badge and cognizance of Chriſts faythfull ſeruants: *In this all men shall know that you are my diſciples, if you haue loue to one another.* When therby we are ſayd to be borne a new & regenerated in Chriſt: *Euery one that loueth is borne of God, and knoweth God.* When they call it the accompliſhment of the law, and ſumme of all perfection: *Loue therfore is the fullnes of the law, and aboue all theſe things haue Charity, which is the band of perfection.* All theſe places inuincibly proue, that Charity is the vertue, which eſpouſeth and marrieth vs vnto God, which adopteth, reneweth, perfecteth, and truly iuſtifyeth vs in his ſight.

1. Iohan. 3. v. 1. Luc. 7. v. 47. Ioan. 13. v. 25. 1. Ioan. 4. v. 7. Rom. 13. v. 10. Coloſſ. 3 v. 14. VVhitak. l. 8. aduerſ. Duræum & in his ſ. were to 8. reaſon. Abbot in his defence cap. 4. Rom. 1. v. 17. 1. Ioan. 3. v. 14. Act. 13. v. 39. Ioan. 14. v. 21. Col. 1. v. 23. Epheſ. 3. v. 17. Hebr. 11. v. 6. 1. Cor. 13 v. 2. 1. Ioan. 5. v. 1. 1. Ioan. 4. v. 7. 1. Cor. 13. v. 13.

1. The ſame I alſo euince by the like teſtimonyes, by which our Aduerſaryes would ſeeme to challeng it to Fayth alone. Of Fayth (ſay they) it is written: *The iuſt liueth by Fayth.* Of Charity we read the like: *VVe know that we are tranſlated from death to life, becauſe we loue the brethren: he that loueth not abideth in death.* Of Fayth: *Euery one that beleeueth is iuſtifyed.* Of Charity: *He that loueth me shalbe loued of my Father, and I will loue him.* Of Fayth: *If yee continue in the Fayth grounded and ſtable.* Of Charity: *Rooted and founded in Charity.* Of Fayth: *VVithout Fayth it is impoſſible to pleaſe God.* Of Charity: *If I haue not Charity, I am nothing.* Of Fayth: *VVhoſoeuer beleeueth that Ieſus is Chriſt, is borne of God.* Of Charity: *Euery one that loueth is borne of God.* Wherefore if Fayth by reaſon of theſe teſtimonyes is not the fruit or ſequell in our Sectaryes iudgment, but the true cauſe of iuſtification, why ſhould not Charity haue the ſame priuiledge, which is euery way warranted with the ſame authority, and with more example alſo, for S. *Paul* expreſly preferreth Charity before Fayth, ſaying: *Now there remaineth Fayth, Hope, and Charity, theſe three, but the greater of theſe is Charity.* Before he inſinuateth that Charity is ſuch, as it ſhall neuer fayle, Fayth imperfect and ſhalbe made voyd, when we ſee God face to face: Therefore Fayth cannot be heere that gar-

ment of Iustice, which shall there remayne and adorne vs
Ibid. v. 2. for euer, but Charity which shall still abyde and continue with vs. Likewise the Apostle auoucheth in the beginning of that Chapter: *If I should haue all fayth, so that I could*
Whitak. l. 8. aduers. Duræum Fulk. in c. 13. 1. Cor. Abbot c. 4. Origen. tract. in Matth. 4. Hier. Beda. & Strabo in eum loc. Aug. l. 15 de Trin. c. 18. Abbot in his defence c. 4. sect. 22. p. 479. *remoue mountaines and haue not Charity I am nothing.* He doth not say, as *Whitaker*, *Fulke*, and *Abbot* misconstrue him, If I had the gift of Fayth to do miracles, but, *if I should haue all fayth*, all historicall, and dogmatical, all fayth of miracles, all whatsoeuer, yea quoth *Origen*, *S. Hierome*, *Venerable Bede*, & *Strabo*, If I had that excellent, that solide, entiete, and most perfect fayth of all others, which is able to remoue mountaines, without Charity it doth no good. Whereupon S. *Augustine* sayth: *Nothing but Charity maketh fayth in selfe auaylable: for Fayth may be without Charity, but it profiteth not without charity.* Abbot answereth: *He speaketh of Fayth after the vulgar vnderstanding, as S. Iames did not of true Fayth.* No, then neither he, nor S. *Iames*, nor the Apostle spake any thing at all to the purpose: for of what Fayth would there be any question, but of that Fayth, which is a theologicall vertue, hath her proper and intrinsecall forme, distinct from Charity, of that which with Charity auayleth to iustification: for of a false and counterfeit fayth no doubt could be made, neither was there euer any heretike so mad or bereft of his wits, as to imagine a false fayth to be sufficient to iustification: what needed then S. *Augustin*, what needed S. *Iames*, what needed the Apostle with such vehemency, so often, and so seriously to inculcate that a fayned beliefe, a diabolicall fayth, as *Whitaker* calleth it, which no man dreamed to be sufficient, auayleth nothing
Whitak. l. 1. aduer. Duræum in the sight of God? For ioyne to such a fayth, ioyne to your meere historicall fayth, to your gift of fayth for the working of miracles, as much Charity as may be, that can neuer according to you, worke your iustification, & yet they all speake of a fayth, which by Charity profiteth, by Charity iustifyeth.

Aug. l. 15. de Trin. c. 13. 2. And if S. *Augustine* may construe his owne meaning, he expoundeth himselfe to meane of the same fayth not to profit without Charity, which hauing Charity

worketh

worketh by loue: *ſo diſcerning it from that fayth, with which the Diuells beleeue & tremble.* But that fayth which worketh by loue, that which is ſo diſtinguiſhed from the fayth of Diuels, is euen in our Proteſtants opinion true Fayth. True fayth then may be, but profiteth not without loue, of which loue *S. Auſtine* writeth thus in the beginning of that Chapter: *No gift is more excellent then this, it is the only thing which maketh a difference between the ſonns of the euerlaſting kingdome, and ſonnes of eternall damnation.* And he affirmeth not that of any outward difference, or externall diuiſion of iuſtification in the ſight of men, which is another ſubtile deuiſe of the Aduerſary, but of the internall before the face of the higheſt: for he there concludeth of the ſame gift of Charity: *The loue therfore which is of God, and is God, is properly the holy Ghoſt, by whome the Charity of God is diffuſed into our harts, by which the whole Trinity inhabiteth in vs.* But the inhabiting of the Bleſſed Trinity, the infuſion or dwelling of the Holy Ghoſt in our ſoules, is not any outward ſigne, diſtinguiſhing vs in the eyes of men, but an inward ſeale or hidden ſtampe of our harts, truly iuſtifying in the ſight of God, not imperfectly nor defectiuely only, as *Whitaker* Snake like finds another hole to creep away, ſtopped vp in my former Treatiſe of iuſtification, but intirely, & perfectly. Therfore S. *Auguſtin* auoucheth of Charity in another place: *Ipſa Charitas eſt veriſſima, pleniſſima perfectiſſima; iuſtitia: Charity it ſelfe is moſt true, moſt full, moſt perfect iuſtice.* And: *Great Charity is great iuſtice, perfect Charity is perfect iuſtice.* Likewiſe: *Only Loue diſcerneth betweene the ſonnes of God, and ſonnes of the Diuell.* And a little after: *They that haue Charity are borne of God, they that haue not, are not borne of God. Enioy whatſoeuer thou wilt, and only want this, it profiteth nothing: other things if thou wanteſt, haue this, and thou haſt fulfilled the Law.*

Aug. l. 15. de Trinit. c. 18.

Nullum eſt iſto dono excellentius: ſolum eſt quod diuidit inter filios regni æterni, & filios perditionis æternæ.

Whitak. l. 1. aduerſ. Duræum. Abbot c. 4. Auguſt. ibidem.

Dilectio igitur quæ ex Deo eſt, diffunditur in cordibus noſtris, Dei charitas per quam tota inhabitat Trinitas.

Whitak. l. 8 aduerſ. Duræum. Auguſt. l. de nat. & grat. c. 42. Ibid. c. 70. Auguſt. tract. 5. in epiſt. Ioan.

3. Moreouer, S. Paul ſayth: *In Chriſt Ieſus, neither circumciſion auayleth ought, nor prepuce, but Fayth that worketh by Charity.* If Proteſtants would ſtand to the determination of the Apoſtle, this expoſition of his were inough to inſtruct them, that the Fayth which he ſo often commended before, the fayth to which he attributed our iuſtifi-

Gal. 5. v. 6.

cation, is not as they imagine sole fayth, but fayth formed with Charity, and that Charity is the vertue which giueth fayth it selfe motion, and actiuity towards iustice and saluation. But M. *Abbot*, and his complices interpreting Scripture, according to their owne fancy will haue the Apostle to teach, that *Charity is the instrument of Fayth for moning & stirring abroad*, yet that fayth by it selfe doth wholy iustify, which is notwithstanding refuted by the Apostles plaine discourse, prouing Charity to be the end, perfection, and accomplishment of the Law. Therefore not the instrument of fayth, or inferiour to it, but the chiefe and most excellent of all other vertues, without which, fayth it selfe *profiteth nothing*; and comparing it there with Fayth and Hope, he affirmeth: *maior autem horum est Charitas, the greater of these is Charity.* Wherfore to retort the argument in behalfe of Charity, which M. *Abbot* vseth for the patronage of Fayth, *Seeing with God we cannot thinke that the greater is accepted for the lesse, but rather the lesse for the greater, not the Mistresse (so to speake) for the hand-maydes sake, but rather the hand-maid for the Mistresse sake, we must needs make fayth* (sayth he) cleane opposite to the Apostle: Charity, say I, conformable to the Apostle, *not the hand-mayd*, not the instrument, *but the Mistresse*, the chiefe and principall cause for which fayth is acceptable to God, in the way of iustice, as the Greeke word ἐνεργουμένη doth importe, which signifyeth a hidden energy, and inward efficacy, force, and operation which Charity ministreth vnto fayth for the performing of vertuous deeds. And the Syriacke Interpreter putteth it out of all doubt, who maugre M. *Abbots* protestation to the contrary, readeth it heere passiuely, *haimonta demethgameno vekuno: Fayth which is made perfect or consumate by Charity.* Thus Guido Fabricius passiuely also translateth it: *Fides quæ perficitur, fayth which is perfected by Charity.* S. *Iames* explicating what kind of perfection this is, calleth it the perfection of life, and resembleth fayth without workes, that is without Charity, the fountaine from whence good workes proceed, to a dead corpes without life, soule, or vitall operation: therefore as the soule is

not

Abbot in his defence c. 4 sect. 22.
Perkins in his reform. Cath. c. 4. 1. Tim. 1. v. 5. Rom. 13. v. 8. 2. Cor. 13. Abbot c. 4. f. 475. & 476.
Abbot c. 4. sect. 22. f. 474. & 475. protesteth that neuer any translatour could light vpon this.
Fabric. in his booke dedicated to Henry the third King of France, printed Ann. 1583. Iac. c. 2. v. 20.

is not the instrument of the body, but the true forme & principall cause which giueth life and motion into it, so doth Charity likewise vnto Fayth, not that Charity is the essentiall forme of fayth, as it is a Theologicall habit, for so it hath her proper forme distinct from Charity; but that Charity first aduanceth it to the state of perfect vertue, to the preheminence of iustice, giuing it the true forme and life of iustification, to which fayth only disposeth and maketh way before. Secondly it affoardeth it the dignity of true and proper merit, by giuing vs the spirit of adoption, whereby our workes are meritorious and gratefull in the sight of God. Thirdly it directeth and leuelleth it to a supernaturall end, ordayning al our actions to the honour of God. This is the life, actiuity, and operation which Charity communicateth to fayth, and to all vertues also. To auouch, as M. *Abbot* doth, that fayth any one of these three wayes, is either *the seat or fountaine of spirituall life, the nest wherin we lay our workes, that we may hatch them, the mother* which breedeth and begetteth them vnto God, is quite contrary also to the Apostle, who acknowledgeth Charity only to be the fountaine, nurse, or mother of vertues, saying: *Charity is patient, is benigne &c. Charity suffereth all things, beleeueth all things, hopeth all things, beareth all things.* But how is it patient? how benigne &c. not formally, for that were to make it a monstrous vertue, compounded of diuers speciall formes: Causally then, because it is the Mother that begetteth, the Nurse that cherisheth, the soule that giueth life of grace, vigour of iustice, preheminence of merit, to the whole army of vertues.

Abbot c. 4. sect. 23. fol. 494.

Ibid. sect. 26 f. 485.

1. Cor. 13. v. 4. v. 7.

4. How inexcusable now are our seduced Protestants, how wretchedly inchaunted with their Ministers charmes, who engosse all to fayth, which the Sectaryes of the holy Ghost ascribe to Charity? How entitle they fayth alone, to the possession of life, which S. *Iames* affirmeth to be dead without the workes of Charity? How enthrone they fayth in the highest chayre of eminent dignity, when S. *Paul* defineth Charity to be greater then it? Marry a veile they haue to maske themselues vnder. For

Fulk in c. 13. 1. ad Cor. sect. 1. Charity, sayth M. *Fulke*, & M. *Abbot* with him, *is the greater in regard of continuance, because fayth is but for a tyme, Charity abydeth for euer.* Then it is *the greatest also*, quoth M. Abbot, *if we respect latitude of vse: for Charity is extended euery way to God, to Angells, to men &c. But if we consider man priuatly in himselfe, and for his owne vse, Fayth is more excellent then Charity, as wherein our communion and fellowship with God, by which Christ dwelleth in our harts, into which as a hand God putteth all the riches of his grace for our saluation, and by which whatsoeuer els is in vs, is cõmended vnto God.* Therefore he concludeth, that *to saue and iustify, fayth is the greater.* So he. It is true that Charity continueth when Fayth is euacuated, but one truth ought not to impeach another: that cannot derogate from the excellency of Charity in many other points, wherein both Scriptures and Fathers giue her the preheminence. But as for latitude of vse, as you there take it for the materiall obiects which they respect; very false it is that Charity extendeth to more thinges, then fayth, because Fayth mounteth *to God, to Angells, to men &c.* it descendeth to hell, to the Diuells, to their perpetuall torments, it stretcheth it selfe to the fall of *Adam*, to the deluge past, to the future iudgment, and many other obiects which Charity imbraceth not, it reacheth besides to all tymes, which either are, haue beene, or shall be hereafter. Therefore S. *Bernard* calleth it: *The image or patterne of eternity, which in her wide and vast bosome, comprehendeth all things, both past, present, and to come.*

Abbot. f. 479.

Bern. serm. 6 in vigil. nat. Christi. Fides veluti quodam æternitatis exemplar præterita simul & præsentia ac futura sinu suo vastissimo cõprehendit. Abbot vbi supra.

5. How beit let this go on the score of other the Authours rash, and inconsiderate speeches. The marke I shoot at, is that Charity is preferred before fayth, euen in the worke of iustification and sauation of our soules: and in all these particulers, in which M. *Abbot* giueth the first and chiefest place to fayth: for when the Apostle defineth, *we are nothing without Charity*, he meaneth surely that we are nothing in the fauour of God, nothing in the way of grace, in the way of iustice, and saluation. *S. Iames*, & *S. Augustine* meane the like whome I cyted aboue. Moreouer haue I not already shewed, that Charity adopteth vs

1. Cor. 13.

to

to be children of God, that by Charity we are regenerated, and new borne in Christ, that by Charity the Holy Ghost, by Charity God himself is harboured in our soule: *If we loue one another, God abydeth in vs, and his charity in vs is perfected.* Also: *The charity of God is powred forth into our harts by the holy Ghost, which is giuen vs.* And if M. *Abbot* had not vsed his dexterity leauing out the words which make against him, he might haue read in that very place which he quoteth for his purpose, that not in fayth, but in Charity *originally standeth our communion and fellowship with God*: for after these words, *by fayth Christ dwelleth in our harts*, it immediatly followeth, *rooted and grounded in Charity.* Therefore Charity is the roote, the origen, or first beginning of Christs viuificall presence: for as the tree draweth from the roote, the sapp of life, so fayth from charity the liuely inhabitation of God in our harts. For which cause S. Augustine sayth: *Charity infused in the hart of the beleeuers, is the law of fayth, and the spirit that giueth life vnto the louer.* He calleth it otherwhere: *the health, the beauty of the soule.* S. Chrysostome: *the chiefe good, and head of all good things.* S. Leo: *the mother of all vertues.* S. Basil: *the proper badge or ensigne of a Christian man.* S. Prosper: *a summary and iudgement of all good doings, of the which euery good worke taketh life.* S. Ambrose: *the head of Religion is Charity, and he that hath not the head, had not life &c.* Immediatly after: *Charity is the foundation of Religion.* S. Bernard sayth: *the separation of Charity, is the death of fayth, &* he that deuideth them, is tearmed by him; *Fidicida, the murtherer of Fayth:* then he testifyeth with S. Augustin, *that fayth taketh her life or soule from Charity.*

6. Further they affirme of Charity that it (a) *vniteth and knitteth vs to God.* (b) *Marryeth our soule to the word.* (c) *Maketh vs a friend to God.* (d) *Imparteth heauen and vnspeakable good things to vs.* (e) *He that hath Charity, hath God.* (f) *And he that is deprived of Charity wanteth diuine grace.* (g) *By Charity only it is wrought that we be not auerted from God, and that we conforme*

Ioan. 1. c. 4. v. 12. Rom. 5. v. 5. Ephes. 3. v. 17. Aug. de spir. & lit. c. 17. *Charitas est fides & spiritus viuificans dilectorē.* Augustin. tract. 9. in ep. Ioan. Chrys. de incomp. Dei nat. hom. 1. Leo. ser. 8. de Epipha. Basil in prœm. de vera & pia fide. Prosp. l. 1. de vita cōtemp. c. 13. Ambr. in c. 13. ad Cor. Bernar. ser. 24. super Cant. Idem serm. 2. de resur. Aug. l. de cognit. veræ vitæ c. 37.

(a) *Augustin. l. de substant. dilect. & amoris.* (b) *Bernar. serm. 83. in Cant.* (c) *Ambr. l. 2. Epist. ep. 7.* (d) *Chrysost. in psal. 111.* (e) *Basil. in Institut. Monach.* (f) *Idem in constit. Monast. c. 35.* (g) *Aug. l. de mor. Eccles.*

(h) *Hilar. comment. in Matth. ca. 4.*
(i) *Orig. hom. 3 in c. 3. Leuit.*
(k) *Chrys. hom. 7. in 2. ad Tim.*
(l) *Gregor. hom. 33. in Euang.*
(m) *Aug. tract. 1. in ep. Ioan. Abbot c. 4. sect. 22. Aug. de spir. & lit. c. 17. Aug. l. de nat. & gra. c. 63. qua via iusti sunt quicumq; iusti sunt. Abbot c. 4. sect. 22. fol. 477. 478.*

forme our selues, rather to him, then to the world. (h) Moreouer say they: *Charity couereth the multitude of sinnes.* (i) *By the abundance of Charity remission of sinnes is made.* (k) *The fervour of Charity destroyeth all things.* (l) *The fire of Charity burneth and consumeth the rust of sinne.* (m) *Only Charity extinguisheth sinnes.* Which places I more willingly and diligently cyte, because they cannot be passed ouer with that common answere which the Aduersary vseth, That Charity is the chiefe and principall vertue *for outward vse, as the instrument of Fayth for moouing, or stirring abroad: Fayth the only vertue which worketh our iustification.* For that which is the life, the health, the beauty of our soules is not the outward instrument, but the inward quality which iustifyeth vs before God, that which vniteth and weddeth vs vnto him, maketh vs his friends, conuerteth & conformeth vs vnto him, couereth our iniquityes, extinguisheth our sinnes, that which is the head and life of Religion, the spirit which quickneth the louer, cannot be a signe or effect, but the cause, the soule of iustification: *Which intrinsecally iustifyeth*, sayth S. Augustine: *By which* (Charity) *one they are iust, whosoeuer are iust.*

7. Besides, if Charity, as M. *Abbot* confesseth, *giueth the outward and accidentall moouing and working to fayth &c. is the performance of all dutyes recommended vnto vs, both to God and men*, that is, touching all externall actions of righteousnes, or iustice; it cannot be denyed, but that Charity also is the inward gift, the heauenly quality, which maketh vs iust: for so we see in all, both naturall & morall things, the faculty which giueth external power, and ability to work, is the inherent forme, vertue, or accident, which worketh within. For example, the gratuity, or heauines which causeth the stone outwardly to descend, and couer the center, is the innate property, which indueth it also with inward heauines. The quality which affoardeth power to the fire to warme, and send forth the ardour of heate abroad, is the inward accident which maketh the fire hoat and ardent it selfe. In man, that which enableth his body to stir and moue, that which ministreth ability to

performe

performe all externall offices, and function of life: is the inward ſoule the internall life which quickneth the body. In morall affaires, the habit which facilitateth vs outwardly to exerciſe the acts of temperance, is the vertue it ſelfe which maketh vs temperate. That which readily exciteth, and ſtirreth vp the ſouldier to enterpriſes, and exployts of valour, is the inherent valour, which incourageth his hart. Therefore in thinges ſupernaturall that which rayſeth, and eleuateth vs externally to accompliſh the workes of iuſtice, is the internall vertue, the internall iuſtice, whereby we are iuſt. And ſeeing Charity miniſtreth power, euen in our Aduerſaryes opinion, to acheiue all outward dutyes, acceptable to God, Charity alſo muſt needs be the ornament it ſelfe, & ſplendour of our ſoules, which maketh vs acceptable. For as *Vega* wittily argueth from the deriuation of the word: *If whitenes maketh white, wiſedome wiſe, valour valiant, faciet nimirum Charitas charos*: Charity vndoubtedly ſhall make vs deere, and gratefull vnto the higheſt. Hence it is that Charity is the heauenly ſpring, or ſpirituall fountaine, from whence the riuers of all good works, the ſtreames of all vertues receaue their purity, and perfection: wherupon the Apoſtle *S. Paul*, as S. *Auguſtine* teacheth, when againſt the workes of the fleſh he would recommend vnto vs the fruit of the ſpirit, he beginneth with this: *The fruit* (ſayth he) *of the ſpirit is Charity, and the reſt he reciteth after as flowing and depending of this head which are ioy, peace, longanimity, benignity, goodnes, Fayth &c. For who doth ſolidely reioyce that loueth not the good from whence he ioyeth? VVho can haue true peace, but with him whome he vnfeignedly loueth? VVho is longanimous in good workes conſtantly perſeuering, vnles he be burne with louing? VVho is benigne and merciful, vnles he loue him to whome he exhibiteth mercy? VVho is good, except by louing he be made good? VVho is profitably faythfull, but by that fayth which worketh by loue?* So that not Charity, as *Abbot* dreameth, from fayth, but fayth it ſelfe (I meane liuely Fayth) and all other vertues deriue their chiefeſt dignity, and preheminence from Charity. *For what other vertue* (ſayth S. Hierome) *ought to hold the primacy among*

Vega l. 7. in Conc. Trid. c. 25.

Gal. 5. cap. 22.

Auguſt. tract. 87. in ep. Ioan.

Auguſt. ibidem.

Abbot in his defence cap. 4.

Hier. in c. 5. epiſt. ad Gal.

among the fruits of the spirit, but Charity without which other vertues are not accounted vertues, and from which all thinges that are good take their beginning.

Aug. loc. citato.

8. *VVorthily therefore* (I returne againe to S. Augustine) *our good maister so often commendeth loue, as if that alone were to be commanded, without which other good things cannot profit.* And in another place: *I take this to be the margarite, for which the merchant is described in the Ghospell, who found one pretious stone and sold all that he had to buy it. This Charity, is that precious margarite, without which whatsoeuer thou hast, it profiteth nothing: which only if thou hast it sufficeth thee.* Likewise: *add charity, all thinges profit thee, take away Charity, other things auaile thee naught.* (a) *Charity is the light, the oyle which surpasseth all other vertues.* (b) *By Charity only the law is fulfilled.* (c) *Charity is the nuptiall garment which adorneth our soules.* (d) *Charity the fire-tryed gould which maketh vs rich with all celestiall treasures.* (e) *Charity is the Queene of vertues.* (f) *The mother and mistresse of heauenly vertues.* (g) *By which the soule is happy and blessed, that deserueth to haue it. It is the height and consumation of spirituall life.* Origen: *I thinke that the beginning or ground worke of our saluation is Fayth, the increase or augmentation Hope, the perfection and top of the building Charity.* S. Clement of Alexandria: *Fayth precedeth, Feare rayseth the building, and Loue doth consumate or end it.* S. Augustine: *The house of God by beliefe is founded, erected by hope, and perfected or finished by Charity.* The Centuriists among the stubble rubbish or errours of S. *Ephrem* reiect this saying of his: *VVhat doth it auayle if we haue all things and only want Charity that saueth vs?* Amongst the drosse of *Sedulius* they report this: *All iustice consisteth of Fayth and Charity.*

Aug. tract. 5. in epist. Ioan. Hæc est margarita pretiosa Charitas sine qua nihil tibi prodest quod cumq; habueris: quâ si sola habeas sufficit tibi.

Aug. ser. 50. de verb Domini.

(a) *Aug. ser. 42. de temp.*

(b) *Aug. tract. 17. in Euang. Ioan.*

(c) *Greg. hom. 38. in Euang.*

(d) *Ruper. & Hugo Card. in eum locū.*

(e) *Chry de incōp. Dei nat. hom. 2. Richard. de sanct. vict. in psal. 44.*

9. Innumerable others do they reprehend for holding with vs in this point of iustification, who partly in in the former, partly in the ensuing Chapter are recounted Yet I thinke it not amisse to knit vp this discourse, with two or three Theologicall reasons, borrowed from S. Tho-

(f) *Richard. in eum locum & Chrys. in psal. 132. & hom. de Char.*

(g) *Augu. serm. 42. de tempor. Clemen. Alexand. l. 2. Strom. Aug. serm. 20. de verb. Apost. Cent. 4. c. 4. Colum. 292. Ephrem l. de vera pœnit. c. 2. Cent. 5. c. 4. Colum. 505. Sedul. in c. 5. ad Philip.*

S. *Thomas*, and his followers, by which they demonstrate the excellency of Charity, euen in this life, beyond Fayth or Hope. The first is that Charity in more noble and perfect manner, aymeth and inclineth to the incomparable bounty and goodnes of God, then either of those vertues: for fayth hath reference vnto him according to some speciall and restrayned manner, as he is reuealed vnto vs. Hope as he shall be the goale or center of our beautitude. But Charity imbraceth him, as he is in himselfe infinite, illimited, the soueraigne good & mayne Ocean of all perfection: for although the supernatural knowledg of faith, be required as a condition to propose the amiablenes of the beloued obiect vnto vs, yet Loue is not bounded within the limits of our knowledge, but extendeth it selfe to all the perfections of the thing proposed, without any exception, restriction, or limitation, which apparantly conuinceth the precedency of Charity, because that vertue is more noble and worthy, which after a more noble and worthy manner expresseth, tendeth, and draweth neere to the dignity of her obiect, as all both Diuines, and Philosophers agree. Secondly in this life, the loue of things superiour which exceed the compasse of nature, is more perfect then the knowledge or vnderstanding of them, because we know them only answerable to the proportion of restrayned formes, which represent them vnto vs: we loue them according to the full sea of goodnes, which is included in them: in so much, as *Porphiry* the Philosopher writeth: *That to speculate diuine thinges doth purify the soule, to loue them doth deify or turne the same as it were into God*. S. Augustine agreably, *If thou louest God, I dare say thou art God*. Thirdly Loue weddeth, and conioyneth vs with the thing we loue, it *transformeth* (to vse S. Dionysius his word) the louer into the bowells of his beloued. Maketh (sayth that Diuine Philosopher Plato) *the soule more where it loueth, then where it liueth*. Howbeit Fayth and Hope suppose a disiunction and separation from their reuealed, or desired obiects: for Hope expecteth not the thing possessed, and Fayth giueth not assent to the mystery clearely or manifestly

S. *Thom.* 2. 2. q. 23. *art.* 6. & 1. *part.* q. 82. *art.* 3. & q. 108 *art.* 6. & 1. 2. q. 66. *art.* 6. *Lor. Bannes, Caiet. in hæc loca.*

Porphiry.

Aug. ser. 28. *de tẽp. Est* 27. *in append. & tract.* 2. *in* 1 *ep. Ioan. Dionys. de diuin. nomin. c.* 4. *Plato.*

S. Thom. 1.2. q.66. art. 6. feſtly propoſe: hence S. *Thomas* inferreth the prehemineĉe of Charity aboue Hope, or Fayth, becauſe the property and nature thereof, conſiſteth in a more perfect vnion, coniunction, or marriage with God, by reaſon of which it muſt needs more effectually concurre to our iuſtification, then either of them.

10. Therefore M. *Abbot* after much a doe to the contrary, yieldeth to Charity ſo great a prerogatiue, as he contenteth himſelfe if Fayth may haue ſome part with it in the worke of iuſtification. For in anſwere to that ſay-

Hier. in c. 22. Matth. ing of S. Hierome: *The wedding garments are the Commandements of our Lord, and the workes which are made vp of the Law and the Ghoſpell, and do make the garment of the new man*; M. Abbot

Abbot c. fol. 610. & 611. replyeth: *VVhy doth he* (M. Doctour Biſhop) *alleadge theſe words to exclude Fayth from being a part of the wedding garment?* Then *the workes that are made vp of the Law, and the Ghoſpell conſiſt not only in Charity, but in Fayth alſo &c.* Laſtly, *though any do by occaſion name Charity for the wedding garment, as men by diuers occaſions ſpeake diuerſly thereof, yet no man was euer ſo abſurde, as expreſly to exclude Fayth from being one part thereof.* I thinke ſo, that

Abbot ibidem.

Ibidem. neuer true Catholike was ſo abſurde, but ſo abſurd are you, as to accept that for a part which you and your companions haue hitherto challenged to be the only cauſe of Iuſtice. For I cannot iudge that you ſhould account this wedding garment, which only admitteth vs to the banquet of heauen, which only is acceptable to the Maiſter of that heauenly feaſt, any other then the robe of true iuſtice, ſo pleaſing vnto him, wherein if Fayth haue only a part, if *it conſiſte in Charity not excluding true Fayth*. Why put you this queſtion in ſute in behalfe of Fayth alone? Or if the wedding garment be not the true liuery of iuſtice grateſull vnto God, how is any part thereof wouen by Fayth, which only concurreth according to you to iuſtify before God?

THE

THE XXIII. CONTROVERSY,

IN WHICH

It is discussed, how good workes do iustify: against Doctour Abbot, *Doctour* Whitaker, *and D.* Fulke.

CHAP. I.

AFTER the first iustification which is accomplished by Charity, there followeth the second, that is, the increase and augmentation of the same by good Workes in which holy men dayly walke and go forward vntill they arriue to the supreme degree of that finite perfection, to which God foreseeth they will climb vnto by the concurrence of his grace, as the Wiseman teacheth in the fourth Chapter of the Prouerbs: *The path of the iust, as a shining light proceedeth euen to perfect day.* That is, as the dawning appeareth more bright and bright vntill it approach to noone tyde, or to the fullnes of the day: so the iust man aduaunceth himselfe forwards in the way of perfection; vntill he come to his determined pitch or

4. Prouer. v. 18.

ſtate of vertue, in which courſe euery ſtep that he treadeth truly augmenteth his former iuſtice. For as S. *Iohn* ſayth: *He that doth iuſtice is iuſt.* And: *he that is iuſt let him be iuſtifyed yet.* *Doctour VVhitaker*, *Doctour Fulke*, and *Doctour Abbot* with one accord reply, that S. *Iohn* ſpeaketh not there of true iuſtice before God, or of that iuſtice which purchaſeth heauen, but of inward ſanctification, or outward iuſtice before men only. But if you diſtinguiſh ſanctification from iuſtice (as deceitfully you do) the proper motion and ſignification of the word maketh againſt you, which ſayth not a man is ſanctifyed only, but iuſtifyed, & more iuſt, by doing iuſtice. Then S. *Iohn* expounderh himſelfe adding: *He that doth iuſtice is iuſt, euen as he is iuſt.* But *he*, to wit Chriſt, is truly iuſt before God by Iuſtice worthy of heauen, therefore he that doth iuſtice, is alſo iuſt befor God by the like iuſtice, or els the ſimilitude S. *Iohn* maketh is wholy defeated.

1. *Ioan.* 3. v. 7. *Apoc.* 22. v. 11. *VVhitak. l.* 8 *aduer. Duræum. Fulk in c.* 22. *Apoc. ſect.* 2. *Abbot c.* 4 *ſect.* 35. 36. *Ibidem.*

1. Againe S. *Iohn* in both places compareth him that worketh iuſtice and increaſeth therein, to the peruerſe & wicked ſinner, who ſtill continueth heaping ſinne vpon ſinne: but he that walloweth in the filthines of ſinnes waxeth more filthy, not only before men, but alſo before God, by hoording vp wrath, and extremity of torments againſt the day of wrath and indignation. Therefore he that goeth forward in the courſe of Iuſtice, augmenteth the ſame, not outwardly in the eyes of men, but inwardly in the ſight of the higheſt, by increaſing heere his treaſure of mercy, and reward of glory heereafter, which S. *Paul* punctually confirmeth: *As you haue exhibited your members to ſerue vncleanes, and iniquity vnto iniquity, ſo now exhibite your members to ſerue iuſtice vnto ſanctification.* Lo heere ſanctification is all one with iuſtice, or *it is* (as Hugo ſayth) *the ſtay or confirmation of Iuſtice.* Beſides, they that proceed in externall workes of iuſtice, increaſe the ſumme thereof, and become more gracious vnto God, euen as when they were ſubiect to ſinne, by continual and often ſinning they augmented their wickednes, and waxed more odious, and deteſtable in his preſence. For thoſe words, *to ſerue iniquity vnto*

Rom. 6. v. 19. *Hugo in illum locū.*

vnto iniquity, are vttered after the Hebrew phraſe, which ſignifie as Theophilact noteth, *as it were an addition of ſinne to ſinne*, the like additiō is after required of Iuſtice to iuſtice, as *Tertullian*, *Origen*, *S. Chryſoſtome*, and *S. Ambroſe* expreſly interprete the Apoſtle, of ſuch addition and increaſe of iuſtice, by which we obtaine ſaluation, ſaying: *He hath commanded vs with the ſame meaſure, or degree of diligence to ſerue God, with which we ſerued the Diuell, whereas we ought more obſequiouſly obey God, then the Diuell, becauſe heere ſaluation, there damnation worketh.*

Theophil. in eum loc. Tertul. de reſur. carn. c. 47. Orig. l. 6. in c. 6. ad Rom. Chryſ. ho. 12. in. c. 6. ad Rom. Ambr. in hunc loc. Cum hic ſalus illic damnatio operetur. 2. Cor. 9. v. 10. Theophil. in hunc loc. Anſelm. in hunc loc.

2. Likewiſe S. Paul auoucheth: *He that miniſtreth ſeed to the ſower, will giue bread alſo to eate, and will multiply your ſeed, and will augment the increaſes of the fruits of your iuſtice.* Where the Apoſtle reſembleth almeſdeeds to ſeed, which ſowed in the hands of poore, and needy perſons yieldeth increaſe of grace, ſayth Theophilact, *in this life, and glory in the next*, or they are compared to ſeed, which he that *once ſoweth, twice reapeth*, according to S. Anſelme: *The fruit thereof abundance of temporall goods in this world, of heauenly in the world to come.* Which ſuppoſeth it to be the increaſe of true iuſtice, and of ſuch whereunto the glory of heauen is due, as the very Text in ſelfe declareth, both in this and in the former two places. Heere the words immediatly before are: *He diſtributed, he gaue to the poore, but iuſtice remayneth for euer.* In the ſixth Chapter to the Romans after the forementioned exhortation it is added: *You haue your fruit to ſanctification, but the end life euerlaſting.* In the two and twentith of the Apocalips the words enſuing are: *Behould I come quickely, and my reward is with me to render to euery man according to his workes.* Therefore by conference of places and connexion of the Text, it euidently appeareth, that the Apoſtles ſpake of the going forward in true Iuſtice before God: for no other remayneth for euer, to another euerlaſting life and reward of glory belongeth. For this cauſe S. Paul prayeth for the Colloſſians: *that they my walke worthy of God in all thinges pleaſing, fructifying in all good workes.* Euery word ſtrengthneth our cauſe, that we fructify in good works, and in workes pleaſing God, worthy of God, as the Greeke

Ibid. v. 9. Rom. 1. c. 6. v. 22. Apocal. 22. v. 12. Coloſſ. 1. v. 10.

Greeke Text more plainely openeth, Salomon: *Feare not to be iustified euen to death, because the reward of God abydeth for euer*. Where although M. *Abbot* out of *Caluin*, contendeth that the Greeke word μείνῃς betokneth, *ne differas, do thou not procrastinate or delay*, yet it also signifyeth, *ne cesses, surcease not, leaue not off*. And S. *Augustine* readeth, *ne verearis, feare not*, according to our approued vulgar translation. S. Peter: *As infants euen now borne, reasonable milke without guile desire you, that in it you may grow vnto saluation*, the * Syriacke hath, *that in it you may grow to life*. Both translations import that by going forward in vertue, we dayly grow & increase our saluation, our life of grace vpon earth, our right and title to the life of glory in heauen: whereupon S. *Augustine* sayth: *VVe are iustified, but that iustice it selfe increaseth when we profit and go forward*. Thus he.

περιπατῆ Σαι ἡμᾶς ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν.

Eccles. 18. v. 21.

Abbot c. 4. sect. 36. fol. 541.

Aug. in speculo ex vtroq; Testament. ex Ecclesias. 1. Pet. 2. v. 2.

*Lechaije.

Aug. ser. 16 de verb. Apost.

Aug. ibid.

3. But because the cauilling Protestant will hardly be satisfyed with this; expound, o *Augustine*, expound yet more playnly, what iustice it is in which we increase. He telleth you: That we proceed and increase in that iustification, in which we obteyned *remission of sinnes, by the lauer of regeneration*, in that by which *we receaued the Holy Ghost*, in that whereof *we haue some part by fayth*, some beginning by fayth, in that we profit from day to day, that is augmented partly *by Hope*, but most of all *by Charity*, as by the most *supereminent way*, demonstrated vnto vs by the Apostle by which our fayth is *circumcised, and discerned from the fayth of the Diuells*. And in his second booke against Iulian: *Iustification in this life according to these three meanes, is imparted vnto vs*. First *by the lauer of regeneration in which all sinnes are remitted*. Then *by wrastling with vices from whose guilt we are absolued*. Thirdly, *when our prayer is heard by which we say, forgiue vs our trespasses*. Finally S. Iames: *Do you see that by workes a man is iustifyed and not by fayth only*, which as I haue declared aboue, cannot be vnderstood of outward, but of inward iustification before the face of God, of that wherein Fayth doth iustify yet not only not alone. Of that wherein *Abraham* was iustifyed when it is sayd of him: *Abraham beleeued, and it was reputed him to iustice*, the chiefe place which D.

Aug. l. 2. in Iulian. c. 8.

Iac. c. 2. v. 24.

Gen. 15.

Rom. 4.

VVhitaker

VVhitaker, M. Abbot, and their confederacy, so often alleadge for their true iustifying and internall Fayth. In so much as many of the Lutheran, and Zuinglian Protestants, either traduce that saying of the Apostle, or discard the whole Epistle out of the Canon of holy Scripture, by reason he disputeth heere so mightily against them. For this moued *Luther* to account it no better then *an Epistle of straw, in comparison of the Epistles of Peter and Paul*, as VVhitaker after impudent denyalls, was constrayned to confesse, by finding an old edition, wherein *Luther* disgorged that blasphemous paralell, that poysoned speach, which his whelps the Magdeburgian Centuriists licking vp after him cast forth in this manner: *It is to be vnderstood that, that is a bastard, or an adulterous Epistle*. Among other reasons they alleage this: Because *against Paul, and against all Scriptures, the epistle of Iames ascribeth Iustice to workes, and peruerteth as it were of set purpose that which Paul argueth out of Genesis, that Abraham was iustified by only fayth without workes, and auoucheth that Abraham obtayned iustice by workes*. And in the first Century: *The epistle (say they) of Iames swarmeth not a little from the Analogy of the Apostolicall doctrine, whereas it attributeth iustification not to only Fayth, but to workes, and calleth the Law, a Law of liberty*.

4. *Pomeran* another Lutheran of singular fame among them, accuseth *S. Iames* of no lesse then three notorious faults heerein. First, *of making a wicked argument*. Secondly, *of concluding ridiculously*. Thirdly, *of erring Scripture against Scripture*. Wolfgangus Musculus also a famous Zuinglian rebuketh S. *Iames*: That *he alleadgeth the example of Abraham nothing to the purpose &c. He confoundeth the true and properly Christian Fayth, which the Apostle euer preacheth, with that which is common to Iewes and Christians, Turkes and Diuells &c. and setteth downe his sentence so different from the Apostolicall doctrine*. The like is affirmed by *Vitus Theoderus* once preacher of Norimberge, and by *Illyricus* a great Scholler of *Luther*, who bandy on our side against their owne fellowmates (the Caluinists) and all English Protestants. First that S. *Iames* cannot be expounded of fayth outwardly professed, but of the inward Christian Fayth. Secondly, that fayth alone doth not iustify according to S. *Iames*, but *workes*

VVhitak. l. 8. aduers. Durenum.
Abbot in his def. nece c. 4.
VVhitak. in his preface to the reprehens. p. 4.
Cent. 2. c. 4. Colum. 71. Sciendum est esse eam adulterinã.
Rom. 4. Gen. 15. Cent. 2. c. 4. Colum. 71.
Cent. 1. c. 4. Colum. 54.
Pomeran. ad Rom c. 8.
Musculus in loth cõmun. c. de iustific. num. 5. p. 271.
Vitus Theod. in annot. in nouum Testam. p. Vtrim.
Illiricus in præf. Iac.

also, in the same sense, as S. *Paul* attributeth *iustification to Fayth*. Thirdly the spirit of our English reformers, is different from the spirit of Lutherans, from the spirit of Zuinglians (and so one of them a lying spirit) in a capitall point, in receauing the epistle of S. *Iames* for Canonicall, and conteyning the true doctrine of the Apostles, which they contemne as apocriphall, and varying from the Apostolicall doctrine in a substantiall article of fayth.

Rom. 4.

Iac. c. 2 v. 23.

5. But these things I leaue, and come backe againe to my former discourse. After the example of *Abraham*, he confirmeth it with another of *Rahab*, saying: *Also Rahab the harlot was not she iustified by workes, receauing the Messengers, and putting them out another way?* And then he concludeth, *for euen as the body without spirit is dead, so also fayth without good workes is dead*. From which words these consequences may be manifestly drawne. First, as the body is a true body depriued of the spirit of life, so fayth may be true fayth bereft of the life of Charity, although dead and fruitles without vigour, force, or actiuity to iustify, as the body is dead without the soule. Secondly the spirit is not any outward effect only, or signe of life, but the true inward forme which giueth life to the body, no more are workes *the effects only* (as Whitaker calleth them) *and manifestations of righteousnes*, but the true causes also thereof. They do (as Hugo commenteth vpon that passage, *By the works the fayth was consumate) perfect Fayth, declare it, augment it, and consumate it*. Yea they giue it the life and efficacy, both of the first, and second iustification: for if we vnderstand by works, the spring or fountaine from whence liuely works proceed (which is Charity) they formally impart to Fayth the first life and efficacy of Iustice. If other actions and operations which flow from Charity, they meritoriously attribute the second life of iustification, which is the augmentation, perfection, and ful accomplishment of the former. S. *Ambrose* interpreteth them of the fountaine and first life, explicating those words of the Apocalyps: *I know thy workes, that thou hast the name, that thou liuest, & thou art dead. He hath the name that he liued, that is the name of a Christian, but he was dead, because he had not the works of fayth, which is Charity &c.*

Ibidem v. 26.

V Whitak. in his answere to M. Campiã 8. reason.

Hugo in illum locũ. Iac. 2. c. v. 22.

Ambr. in c. 3. Apoc.

as the body is dead without the soule, so also if al good things we seem to haue, they are dead, if Charity be wanting. S. Austine & S. Chrysostome expound them *of the works, which flow from Charity,* & so they are true causes in way of merit of the second life, which is the increase, and consumation of Iustice.

Ambros. ibidem. Aug. l. 83. q. q. 76 de fide & oper. c. 14. 15 & praef. in psal. 31. & Chrys. ho. 3. in. c. 1. Gen.

6. To which purpose I remember an argument, with which a Priest taken prisoner in *Oxford*, once vrged Doctour *Rauies*, then Deane of Christs Church, and after pretensed Bishop of *London*, to proue that good works (taking them in the former two senses heer specifyed) truly concurre to al kind of iustice. His first syllogism was this:

Omnis iustificatio est ex fide viua.	In English thus.	All iustificatiō proceeds from liuely fayth.
Omnis fides viua ex bonis operibus.		All liuely fayth from good workes.
Ergo omnis iustificatio est ex bonis operibus.		Therefore all iustificatiō proceeds from good workes.

Doctour *Rauies* answered by distinguishing the Minor proposition thus: *omnis fides viua est ex bonis operibus, concomitanter concedo, cooperanter nego.* That is, all liuely fayth proceed from good workes, concomitently as a signe which accompanyeth it, not cooperantly as the cause which worketh and effecteth the same. Against which distinction the Priest replyed in this manner.

Vita non concomitatur, sed cooperatur ad substantiam rei cuius est vita.	In English thus.	Life doth not accompany or concomitate, but worke or cooperate to the substance of the thing whose life it is.
Sed bona opera sunt vita fidei viua.		But good works are the life of liuely fayth.
Ergo non concomitantur, sed cooperantur ad substantiam fidei viua.		Therefore they do not accompany or concomitate, but worke or cooperate to the substance of liuely fayth.

M. Rainis not knowing against what proposition he should contest, yet ashamed either to yield or say nothing, denyed flatly the argument, with this exception, *habet enim quatuor terminos*, it hath foure termes. And when the disputant replyed it had but three, the Deane could not be drawne to assigne any fourth terme, or discouer any fault in the Syllogisme, but dismissed the Priest from his lodging, and brake off the disputation, without any further satisfaction, either to him, or the auditory. Which I leaue to the scanning of the iudicious Reader, and will support the mayne controuersy I haue in hand, by some other suffrages of antiquity, besides those I haue heere, and there interlaced in explaning the Texts of Scripture.

7. Origen: *As often as we sinne* (sayth he) *we are borne of Zabulon* (that is of the Diuell.) *Vnhappy is he who is alwayes engendred of Zabulon, and againe very happy who is alwayes borne of God: for it will not say, that this man is once borne of God, but by euery worke of vertue the iust man is euer borne of God.* And if you demand how? He telleth you: *euen as he that offendeth, becometh the slaue of Sathan*, more wicked and detestable before the face of God. S. Augustine: *Hast thou money, bestow it by bestowing money thou increasest Iustice: Eat he dispersed, he distributed, he gaue to the poore, his iustice abydeth for euer. Behould what is diminished and what increased, that is diminished which thou art to dismisse, that is diminished which thou art to forsake, that is increased which thou art to possesse for euer.* Could he write more pregnantly for vs? But it is labour lost to cyte more authorityes. The Centuriators haue gathered innumerable to my hands, whose words I will only repeate to checke our Protestants with a double argument at one instance with the testimony of the Father, and acknowledgment of the aduerse part, that he giueth euidence vnanswerable on our side.

Orig. hom. 9. in Isa.

August. serm. 20. de verb. Dom. secund. Matth. c. 3. Psal. 111.

8. In the first hundred years you haue heard what they write of S. Iames. In the second flourished, as they recount them, *Ignatius, Theophilus Antiochenus, Serapion, Papias &c. Clemens Alexandrinus, Quadratus, Aristides, Dionysius Corinthius, Bacchylus, Iustinus, Irenaeus*, and the rest. Of whom they auouch:

Cent. 1. c. 4. Colum. 54.

mouch: *The article of iustification they haue not vnfolded clearely inough, they haue ascribed more then they ought to the workes of the iustifyed, which proceeded perchance from the errour of the false Apostls concerning the necessity of workes to saluation. The Martyrdomes of Saints they extoll with such incredible prayses, that some began to thinke them expiations, or appeasements of sinnes.* Then they censure by name Clemens Alexandrinus, *for contradicting himselfe* in writing thus: *Let it not repent you to haue laboured: It is in your power if you will, to buy most precious saluation with your proper treasure, with Charity and Fayth of life, which is truly a iust price which God doth willingly accept &c. He placeth square and complete iustice in the perfection of vertue*, and to that he accommodateth the imputation of Abraham &c. *The like altogeather hath* Theophilus, *of set purpose he sayth, that God created man free, and of his owne arbitrement, which yet might be excused, if he added not these things which follow: God hath communicated a Law, and holy Precepts vnto vs, which if a man obserue, he may attaine saluation, and rysing may purchase an incorruptible inheritance.* Besides: *He seemeth* (say they) *either to haue beene wholy ignorant, or not to haue sufficiently explicated the word of the Ghospell: for he doth plainly affirme, that man by the obedience, according to the Law may procure saluation, and life everlasting to himselfe.* And yet they obserue, that *Nicephorus* accounteth this *Theophilus* the sixt Bishop of *Antioch*, to whome S. *Luke* dedicated his Ghospell, and the Actes of the Apostles, and themselues commend him for his *learning, zeale, and constancy*, and reporte him to haue beene *a writer of many excellent workes, a propugnator of the fayth, & vanquisher of many hereseyes*, the lesse are they to be credited, when they after accuse him, *as wholy ignorant of the word of the Ghospell.*

Prefat. in Centur. 2. dedicated to the most illustrious Prince: Iohn Frederike the second, & Iohn Albertus &c. and placed in some editions before the second booke of the first Century. Cent. 2. c. 4. Col. 60. & 61. Clem. in parem. & l. 6. Strom. Cent. 2. c. 4. Col. 60. & 61. Theophil. l. 2. ad Autolic. Cent. 2. c. 10 Col. 171. Theoph. eodem l. 2. ad Autol. Nicph. l. 3. histor. c. 15. Cent. 2. c. 10. Colum. 169. 170. 171. & Cent. 3. c.

9. In the third hundred yeare they reproach *Origen* the authour of the Homilyes vpon the Canticles, *Methodius, Tertullian*, and S. *Cyprian* for the like errour, and first affirme of them in generall: *They attributed vnto workes iustice before God &c.* So Origen *with full mouth declameth of the iustice of Iob. He only pronounceth him to be iustifyed for his vertues and legal workes &c. He also thinketh some whose fayth is enabled with no accesse*

4. *Colum. 79. 80. 81. Orig. l. 1. in Iob.*

*of workes may indeed be * saued, but atteine not to the height of the kingdome, or liberty, which (say they) what is it other then without workes no man to be perfectly iustifyed? And the Authour of the homilyes in* Cantica *maketh a double iustice, one of Fayth, another of VVorkes, and truly to ech of them he imputeth saluation &c.* Methodius *seemeth to hold, that we are iustifyed by the obseruation and fullfilling of the naturall law, which is performed by the ayde and help of Christ.* Tertullian *sayth: The Saints were iust by the Iustice * of the law of nature. He attributeth to satisfactions, remission of sinnes, teaching nothing in the meane tyme perspicuously of the fayth in Christ, or of free remission of sinnes, as almost no where doth he either touch playnly inough, or handleth very slenderly, the article of the Ghospell, and iustification. VVith which errour* Cyprian *yieldeth to discipline,* or strict obseruatiō of good life. *That is it the guardian of hope, the retentiue or stay of fayth, it maketh vs alwayes remayne in Christ, continually liue in God, and to arriue to the heauenly and diuine promised rewards &c. So he professedly teacheth sinnes committed after Baptisme, by almesdeeds and good workes to be abolished. At once (sayth he) in Baptisme remission of sinnes is giuen, dayly and continuall doing of good, after the imitation of Baptisme, imparteth the indulgence and mercy of God, which he endeauoureth to proue by wordes of Scripture, as by almesdeeds and fayth, sinnes are purged: As water extinguisheth fire, so almesdeeds sinne: also by the saying of Christ, Behould thou art whole, see thou sinne no more least some worse thing befall thee: he reasoneth, that by good workes saluation had is to be kept, and lost to be recouered.*

10. In the fourth hundred yeare, they reproue for the same cause, *Lactantius, Nilus, Chromatius, Ephrem, S. Hierome, S. Gregory Nissen, S. Hilary, S. Ambrose, and Theophilus Alexandrinus.* Some of their words I will set dowue, as they are recorded by the Centurists: the rest I omit for breuityes sake. *Lactantius (say they) auerreth, that God giueth eternall saluation for our vertues, labours, afflictions, torments &c. To serue God (sayth he) is nothing els, then by good workes to maintaine and preserue iustice.* Chromatius *attributeth so much to voluntary* pouerty,

* To wit infants and such as by Baptism or contrition being iustifyed, are preuented by death before they can accomplish any good workes. Method. serm. de resurrec. cuius fragmentum extat apud Epiphan. l. 2. tom. 1. Tertul. l. aduers. Iudaeos. Cent. 3. c. 10. Colum. 240.

* Done by grace and fayth in Christ. Cent. 3. c. 4. Col. 80. 81. Cypr. l. 3. ep. 25. Serm. de eleemos. Tob. 4. v. 11. Eccles. 3. v. 33. Ioan. 5. v. 14. Serm. de eleemos. Cent. 4. c. 4. Colum. 292. 293. Cent. 4. c. 4. Col. 292. 293. Lactant. l. 7. c. 27. & l. 3. c. 9. Chrom. in conc. de beatid. Cent. 4. c. 4. Col. 301.

poverty, that he averreth the riches of the heavenly kingdome to be attayned by the merit thereof. Hierome sayth: *It is not inough to have the wall of fayth, vnles fayth it selfe be strengthned with good workes.* S. Ambrose: *VVhat salvation can we have, vnles by fasting we wash away our sinnes? when as the Scripture sayth, fasting, and almesdeeds deliuereth from sin. VVho are therfore these new Maisters who exclude or deny the merit of fasting? Is not this the voice of the Gentills, saying: let vs eate and drinke &c.* Theophilus Alexandrinus: *Such as fast, that is, imitate in earth Angelicall conuersation through the vertue of abstinence, by a short and small labour gaine to themselues great and eternall rewards.*

Voluntariam paupertatem suo merito diuitias regni cælestis acquirere ait. eadem cent. col. 292. l. 8. comment. in Isa.

11. In the fift age are traduced by them in like manner, *S. Chrysostome, S. Cyrill, S. Leo, S. Augustine, Theodoret, Sedulius, Prosper, Isychius, Primasius, Theodulus, Salvianus, Maximus, Salonius, Thalasius, Marcus Eremita, Eucherius, and Paulinus.* For in the beginning of that Paragraffe of Iustification, thus they write: *Most of the Doctours of this age ascribe also too much to workes in iustication, an acceptation of men before God &c.* Chrysostome speaketh *of many wayes or kinds of iustification &c.* Chrysostome *is an immoderate Encomiast, or prayser of humane workes. For this he sayth, Let vs endeauour withall our forces to attein salvation by our owne good workes &c. Againe is it inough to life euerlasting to beleeue in the Sonne?* No truly &c. Cyrill *also contendeth, that fayth alone sufficeth not to salvation but fayth & works.* Augustine *attributeth sometyme too much to workes &c. He recyteth some testimonyes, by which he proueth euill workes to condemne good workes to merit eternall life. As out of the first to the Corinthians the sixt Chaper. Out of the fift to the Galathians, out of the ninetinth, and fiue and tweentith of S. Matthew.* Theodoret *contrary to himselfe affirmeth that only fayth is not sufficient to salvation, but it needeth workes.* Prosper sayth: *Neither workes without Fayth, nor fayth alone without workes doth iustify.* Hitherto the Centurists.

Eadē cent. Col. 293. Ambr. l. 10. ep. ep. 82. Qui sunt hi Præceptores noui qui meritū excludunt ieiunij. Eadē cent. col. 293. Theoph. Alexand. l. 3. Pasch. Cent. 5. c. 4. Colum. 504. 505. 506. 507. 508. 509. 510. &c. 10. colum. 1008. Chrys. hom. 6. in c. 1. Ioan.

12. And

Cent. 5. c. 4. Colum. 504. Chrysost. hom. 20 in c. 2. Ioan. eadem cent. c. 4. col. 506. Cyril. c. 18. in Ioan. Eadem cent. c. 4. col. 505. citant Aug. ita dicentem l. 2. de peccat. merit. c. 3. & 4. &c. hæc de Aug. cent. 5. c. 4. colum. 507. 508. Theod. quæst. 63. in Exod. Ita asserunt de Theod. cent. 5. c. 10. col. 1008. Prosp. l. 2. de vit. contemp. c. 19. Cent. 5. Col. 505.

12. And yet they are not singular in condemning all these Doctours of the Church: *Pomeran* once superintendent of *VVittemberge* sayth: *In the bookes of the Ecclesiastical Doctours seldome shall you find the article of Iustification purely expressed, not certes in the books of* Athanasius. A little after: *Touching Iustification they write at a venter whatsoeuer commeth in their mind.* Then he concludeth: *You ought not to beleeue the Fathers, because out of the same mouth they blow both heate and cold.* Chytræus another Protestant, *complaineth that not only Basil, and Hierome, but most of the Fathers, either very sleightly touch, or darken and depraue with politicke opinions concerning the iustice of the law, the speciall doctrine of the Gospell, touching the grace of God, and Iustice of Fayth, which is the chiefe and proper patrimony of the Church.* Schnepfius one of the same fraternity sayth: *Augustine neuer vnderstood the true and setled opinion of the Church, concerning imputatiue iustice.* The like accusation of the most ancient Fathers made by *Bullinger*, Doctour *VVhitgift*, *Humfrey*, *VVhitaker* and others, you may see hereafter recyted in the treatise of Merit, and in the first part of this worke, in the Controuersy of Satisfaction, which more then abundantly conuinceth the consent of the Primitiue Church (for of the later there is no doubt) to be wholy with vs in this substantiall point of Fayth, and that our Reformers bandy against it, and the long continued current of truth in all tymes and Countreyes euer since. Howbeit M. *Feild* to win credit with the simple, audaciously craketh: *We no way oppose our selues against the vniuersall resolution, and practise of the whole Church, which to do Augustine pronounceth insolent madnes.* Let this then M. *Feild* be your taske, or let some of your* *new maisters* take the payns to discouer some other publicke or hidden congregation of theirs, some other pastours besides the forenamed, who taught your doctrin and reproued our errours in S. *Cyprian*, S. *Hierome*, S. *Augustine*, and the rest as the true sheepheards, and watchmen ouer the house of God, haue alwayes done. Were they reckoned such small defects, as might be cloaked & dissembled? And not essentiall, not fundamentall points of fayth, which shake the whole ground of Religion?

Chyr. l. de stud. theol.

Schnepf. l. de Euchar.

Feild in append. 1. p. fol. 19.

* *Thus S. Ambrose derideth Protestats before they were hatched l. 10. ep. ep. 82.*

Were

Were they whispered in corners by some vnknowne or obscure companions, and not printed in bookes, preached in pulpits, diuulged to the whole world, by sundry troups of learned men, in such vast Regions, and kingdomes, & not one of you solifidian professours to open their mouth against them? Shall we expect after so long tyme your wresting of their words to some fauourable exposition of your deuisings? The *Centuriſts* (your owne Collegues, and partners in beliefe) wanted neither will, wit, diligence, or cunning to haue performed it, had they not found their sayings, vnanswerable, their wordes vndefeatable, the mayne drift and scope of their discourses wholy vncapable of other construction. Shall we thinke they also fauoured the opinion of Protestants, & so breathed out of the same mouth truth and falshood, fire and water, *heate and cold*, as *Pomerane* blaspheмeth, or which is all one, that they contradicted themselues (as the *Centuriſts* sticke not in plaine tearmes to auerre of *Clemens Alexandrinus* that famous Writer, and Maister to *Origen*, and of *Theodoret* Bishop of *Cyrus*?) It were too notorious a stumbling, and headlong course not heard of before, that so huge an army of deuout & learned pillers of the Church, should all vniformely precipitate and contradict themselues in this sole point: In a chiefe point of Fayth, and that not once or twice, but ech of them diuers and sundry tymes, and none to haue the grace to see so great an ouersight, or seeing it to amend it, to recant it, to seeke to reconcile it with other of their sayings: no zealous man in the whole world, for so many ages who durst note, or twite them of it, vntill drunken *Lutherans*, enraged with the fury of an Apostata Frier, began to espy that horrible Antichristian, and often repeated contradiction. It is incredible, it cannot be imagined, or if it could, certes they were no Protestants, who maintayned and beleeued an article of Fayth, quite opposite to the life of Protestancy, or worse then infidells, who sought to perswade and inculcate to others, that which they beleeued not, or knew to be false. Fye vpon such impious *Chams*, as cannot vp-

Pomeran. vbi supra.

Cent. 2. c. 4. Colum: 60.

Cent. 5. c. 10. Colum. 1008.

hold their follyes, without diſgracing their predeceſſours, who cannot enter the kingdome of heauen, without they condemne theſe Saints into the pit of hell, nor become Chriſtians themſelues without making them impious hypocrits, damnable Idolaters: for no better doth *Luther* account ſuch as diſſent from him and his mates in the iuſtice of only Fayth. Let vs heate his words.

13. *VVhoſoeuer falleth from the article of Iuſtification, he becommeth ignorant of God, and is an Idolater, and therefore it is all one, whether he be a Monke, a Turke, a Iew, or Anabaptiſt: for this article once taken away, there remayneth nothing but meere errour, hipocriſy, impiety, idolatry, although in ſhew there appeare excellent truth, worſhip of God, holynes &c.* And ſome few lins after: *If that face and forme of old papiſtry ſtood now, if that diſcipline were obſerued now with ſo much ſeuerity and rigour, as the Heremits, as Hierome, Auguſtine, Gregory, Bernard, Francis, Dominicke, and many others obſerued it, little perhaps ſhould I profit by my doctrine of Fayth, againſt that (ſtate of papiſtry:) yet neuertheles after the example of Paul inueighing againſt the falſe Apoſtles, in appearance moſt holy & good men, I ought to fight againſt ſuch Iuſtice workers of the Papiſtical kingdome.* Thus he confeſſing *S. Hierome, S. Auguſtine, S. Gregory, S. Bernard &c.* to haue beene iuſtice-workers of our kingdome, and to haue beene *bondmen of the law of ſinne, and the Diuell, caſt out of the houſe of God*, as he wretchedly auoweth in the ſame place, of which ſome of his followers being ſince aſhamed, haue clipped and pared off much of this his diſcourſe in the later editions. But it is high time to view the forces wherein the Aduerſary confideth.

Luth. tom. 5. in Gal. c. 4 f. 382.

Luth. ibid. fol. 400.

VVhitak. l. 8. aduerſ. Duræum and in his anſwere to M. Campiã 8. reaſon. Abbot in his defence cap. 4. Fulke vpon ſundry of theſe places againſt the new Teſtam.

14. The huge hoſt of obiections, which the mutinous enemy diſorderly leuieth againſt vs, and the Tenent of their Anceſtours in this and the former two Controuerſyes; I for more perſpicuity and orders ſake, ſunder and part into diuers wings, or ſquadrons. In the firſt, I ranke thoſe Texts of Scripture, which attribute vnto Fayth the corporall benefit of health or ſaluation, by which the ſpirituall was betokned, becauſe our Sauiour ſeldome cured any in body, whome he cured not alſo in ſoule. As when to the woman troubled with an iſſue of bloud he ſayd:

Haue

Haue a good hart daughter, thy Fayth hath made thee safe. To the blind man: *Do thou see, thy fayth hath made thee whole.* To the Prince of the Synagogue: *Feare not, beleeue only, and she shallbe safe.* To the cured leper: *Arise go thy wayes, because thy Fayth hath made thee safe.* Likewise, *Iesus seeing their fayth, sayd to the sicke of the palsey: Haue a good hart sonne, thy sinnes are forgiuen thee.* These and the like which our aduersaryes produce, rather witnes against them, then speake in their behalfe: for not one of them mentioneth their speciall assurance, and particuler fayth relying on the mercy of God, remitting their sinnes, of which the fornamed persons had not at the first any thought or imagination, vnles it were in a couert, implicite (as the Schoolemen call it) and vnexpressed Fayth, which Protestants deride with *Caluin* their forerunner, but they all specify the Fayth of miracles grounded on the power of God, which our Reformers deny to be sufficient for saluation. For what was the fayth of the woman healed of her bloudy fluxe, but the fayth of miracles, by which she beleeued such power and vertue in Christ, as she sayd in her hart: *If I shall touch only his garment I shallbe safe?* What was the fayth of the blind man, but the fayth of miracles, that Christ could restore him his sight: *What wilt thou that I do to thee?* he sayd: *Lord that I may see.* What the fayth of the Prince of the Synagogue, but the fayth of miracles, that Christ could recall to life his deceased daughter? The same I auerre of the rest, yea this later was not the proper fayth of the reuiued daughter, but the fayth of the Father. So the fayth which Christ chiefly regarded, in pardoning the man sicke of the palsey, was the fayth of those that carryed him, and brought him vp vpon the roofe, and through the tyles let him downe, *Iesus seeing their Fayth:* whereby though we Catholikes proue, that the Fayth of one may preuayle to obteyne health & safety for another, yet no Sectary graunteth that the fayth of one can iustify another. Therefore not one of these places serueth to rayse, but all plucke downe the rampire of their iustifying fayth, in so much as they labour to vnderprop it by some other testimonyes crowded

Matth. 9. v. 22. *Luc.* 18. v. 42. *Luc.* 8. v. 50. *Luc.* 17. v. 19. *Matth.* 9. v. 2.

Calu. l. 3. *instit. c.* 2. §. 2. *Luc.* 18. v. 41.

Matth. 9. v. 2. *Luc.* 5. v. 19.

into the selfe same ranke, as *the iust liueth by fayth. Abraham beleeued and it was reputed him to iustice. Being iustifyed by Fayth, let vs haue peace towards God.* Likewise: *In him euery one that beleeueth is iustifyed: whosoeuer beleeueth that Iesus is Christ, is borne of God.*

Abac.2. v.4. Rom.1.v. 17. Rom.4.v. 3. Rom.5.v. 1. Act.13.v. 39. 1 Ioan.5.v. 1.

15. All which haue so many true and literall expositions, as it can betoken no lesse then grosse dulnes in Protestant Ministers, who either for want of reading did not find, or finding conceaued not some one of them. The first is, that by Fayth we liue, and are iustifyed, and are made the children of God inchoatiuely, as the Deuines speake, because fayth is the first supernaturall seed, root, or beginning from which our iustification springeth, & the first foundation, or ground-worke vpon which our whole spirituall building relyeth, as *Gabriel Vasquez* solidly proueth by the authority of *Clemens Alexandrinus, Origen,* and *S. Augustine*. Secondly Fayth iustifyeth by way of impetration, exciting our will by the consideration of Gods goodnes, and other beleeued mysteryes, to aske and obteyne the remission of our faults, and iustice of our soules. Thus S. *Augustine* often interpreteth those and the like words of *S. Paul*, saying: *Therefore by fayth the Apostle affirmeth man to be iustified, not of workes, because fayth is first giuen, by which the rest are impetrated: by the law the knowledge of sinne, by fayth impetration of grace against sinne, by grace health and saluation of the soule.* The same in diuers other places: *Not workes, but fayth doth inchoate merit.* Thirdly, all the former places, may be vnderstood of liuely fayth, formed with Charity, and accompanyed with the retinue of other vertues, which wholy and intierely iustify vs in the sight of that infinite Maiesty. So also S. Augustine: *Men not vnderstanding that which the Apostle sayth (we count a man to be iustifyed by Fayth &c.) did thinke that he sayd Fayth would suffice a man though he liued ill, & had no good works, which God forbid the Vessell of Election should thinke: who in a certeine place, after he had sayd: In Christ Iesus, neither circumcision, nor prepuce auayleth any whit, he straight added, but fayth which worketh by loue.* Fourthly, fayth (as all other vertuous

Gabr. Vasq in 1. 2. disp.210. c.7. Clemens Alexand. l.2. Strom. Orig. in c. 4. ad Rom. August. serm.22. de verb. Dom. de bono perseu. c.2. serm.16. de verb. Apo. Aug. l. de prædestin. Sanctor. c.7. & de spir. & lit. c.30. Idem epist. 105. & 106. Idem l. de gra. & lib. arbit c.14 deside & oper. c.21. August. l. de grat. & lib. arbitr. cap.7.

ous and laudable acts) flowing from Grace doth likewiſe iuſtify meritoriouſly by procuring increaſe of former iuſtice. Therfore *S. Paul* to the Hebrews ſayth of holy men & Prophets: *That by ſayth they ouercame kingdoms, wrought Iuſtice, obteyned promiſes.* And S. Cyprian teatheth, *that God in the day of iudgment, payeth the reward of Fayth, and deuotion.* Theſe foure wayes, the forenamed Texts may be truly vnderſtood, howbeit out Reformers ſtupidity was ſuch, as they could not light on them euery where obuious to the diligent ſearcher. *Hebr. 11. v. 33. Cypr. l. 4. ep. 6.*

16. The ſecond bande of Obiections are thoſe, which affirme our iuſtification to be freely made by the benefit of grace, therefore without the ſupply of works, viz *He that thirſteth, let him come, and he that will, let take the water of life gratis. All yee that thirſt come to the waters &c. come buy without ſiluer, and without any exchang wine and milke.* Againe: *Iuſtifyed gratis by his grace, by grace you are ſaued through Fayth.* I anſwere, our firſt Iuſtification is free and gratis, becauſe fayth which firſt beginneth and ſtirreth vs vp vnto it, is freely giuen vs, and Charity which after accompliſheth it is likewiſe freely imparted, not due to nature, or hauing any connexion, or dependance with our naturall actions, be they neuer ſo good or commendable in themſelues, which is not my expoſition, but the interpretation of S. *Auguſtine* (confirmed by the diuine ſentence of the thrice holy Councell of Trent) *By grace man is iuſtifyed, that is, no merits of his workes going before,* and (which the Centuriſts reprehend) *the Apoſtle will haue nothing els vnderſtood in that which he ſayth gratis, but that workes do not precede Iuſtification.* The Councell of Trent hath defyned the ſame. *Therefore we are ſayd to be freely iuſtifyed, becauſe none of thoſe thinges which go before iuſtification, whether it be fayth or works, do promerit the grace it ſelfe of iuſtification.* But if our Aduerſaryes by reaſon that iuſtification is free, and of the grace of Chriſt, will renounce all workes, they muſt euen renounce true fayth it ſelfe, of which S. *Iohn* ſayth: *This is the worke of God, that yee beleeue in him.* Or if that worke doth not hinder the free grace of iuſtification in Proteſtants conceit, becauſe it is *Apo. 22. v. 17. Iſa. 55. v. 1. Rom. 3. v. 24. Epheſ. 2. v. 8. Aug. l. de ſpir. & lit. c. 10. & c. 16. Cent. 5. c. 4. Colum. 505. Similia habet Aug. in pſal. 18. exp. 2. ep. 106. de prædeſt. Sanctor. c. 15. & præf. in pſal. 31. Concil. Trid ſeſſ. 6. c. 8. Ioan. 6. v. 29.*

the gift of God, becauſe it doth not iuſtify according to them as it is an action proceeding from man, but as it taketh hold, and applyeth vnto them the iuſtice of Chriſt. Why ſhould our preparatiue works any way preiudicate the freedome of that fauour as long as we acknowledge them alſo the meere gift of the higheſt, and not to diſpoſe vs to the life of grace, as they are achieued by our owne forces alone, or flow from the dry or barren ſoyle of Nature, but as they are made fertile by the water of the holy Ghoſt, as they are eleuated and inſpired by his viuifical motion. For if the Beggar (which is Cardinall *Toletz* example) who of his owne accord ſtretcheth out his hand to receaue the offered almes, doth not hinder the francke and liberall beſtowing of the money, much leſſe ſhould the cooperation of our free will, which not of our ſelues, not of our owne indeauours, but moued and ſtrengthned by God yieldeth to his motions, any way withſtand his liberall donation, and free gift of iuſtice.

Toler. in c. 3. ad Rom.

17. In the laſt wing wherein the only hope of their victory remayneth, ſuch ſentences of Scripture are ranged as flatly debarre the concurrence of workes from all kind of iuſtice, to wit, *By grace you are ſaued through faith (and that not of your ſelues, for it is the gift of God) not of workes, that no man glory. We account a man to be iuſtified by faith without the workes of the law. If by grace not now of workes otherwiſe grace now is not grace. If Abraham were iuſtifyed by works, he hath glory, but not with God*, with many others to the ſame purpoſe. I anſwere, that the Apoſtle excludeth indeed from the grace of Iuſtication, either firſt or ſecond all workes which proceed from the vigour or ſtrength of nature, on which the Pelagians ſo much relyed. Then he excludeth the good vſe and exercise of free will done without Chriſt, to which the Semipelagians aſcribed the dowry of grace. Thirdly he excludeth the morall vertues performed by the light of reaſon and precepts of naturall Philoſophy, wherein the Gentils boaſted, and placed their happines. Laſtly he excludeth all workes acheiued by the ſole notice of the law, both ceremoniall and morall, in which the Iewes truſted

Epheſ. 2. v. 8.
Rom. 3. v. 28.
Rom. 11. v. 6.
Rom. 4. v. 2.

ruſted ſo far, as they deemed themſelues thereby only aſ-
ſured of Gods fauour, and ſome of them vrged the neceſ-
ſity of circumciſion, the obſeruation of their ceremonyes,
euen to Gentills conuerted vnto Chriſt, of whome they
auouched, *vnles you be circumciſed, you cannot be ſaued.*

Act. 15. v. 1. Aug. l. 3. cont. 2. ep. Pelag. c. 7. in præf. pſ. 31. ep. 107. & tract. 5. de verb. Domini. ſecundum Euang. Matth. Hier. l. 2. com. in c. 3. ad Gal. Proſper. cont. collat. c. 22. Cent. 3. c. 4. Col. 80. citant. Orig. l. 8. in epiſt. ad Rom.

18. Againſt theſe the Apoſtle ſo often inculcateth, that neither circumciſion, prepuce, nor any worke, either of Iew, or Gentill, done by themſelues, or by the knowledge of the law without the grace of the Spirit inwardly mouing, is able to ſaue them: but he neuer excludeth the Sacraments of Baptiſme, or Pennance, nor the workes proceeding from the help of ſupernatural grace to be diſpoſitions to atteine the firſt and true cauſes of increaſe in the ſecond iuſtification, wherof read *S. Auguſtin*, *S. Hierome*, and *Proſper*, who interprete the Apoſtles meaning in the ſelfe ſame manner, as I haue heere declared, which interpretation the Century-writers haue alſo eſpyed, and reproued in *Origen*, engroſſing theſe wordes in the Catalogue, as they account them, of hiserrours: *It is to be vnderſtood that the workes which S. Paul reiecteth, & ſo often reprehendeth, are not the iuſtices which are commanded in the law, but thoſe things in which they boaſt and glory, who obſerue the law according to the fleſh, or rites of ſacrifices, or obſeruation of Sabaoths and new moones, theſe and the like are the workes by which he auoucheth no man may be ſaued.* Hitherto Origen quoted by the Magdeburgians. To which purpoſe the Councell of *Trent* hath very diuinly decreed. *If any ſhall teach man may be iuſtifyed before God by his workes, which either by humane nature, or by the doctrine of the law are accomplished, without the diuine grace of Ieſu Chriſt, let him be accurſed.* According to this authentical expoſition S. *Paul* and S. *Iames*, are clearely diſcharged from that irreconciliable contradiction M. *Fulke* imagineth betweene them in our opinion: for either S. *Paul* ſpeaketh of the firſt iuſtification, and S. *Iames* of the ſecond, which is not as he miſtaketh another kind of iuſtification, but the augmentation of the former; or they both treate of the firſt and ſecond alſo, as *Gabriel Vaſquez* thinketh moſt probable, and the one excludeth workes wrought without the inward

Concil. Trid. ſeſſ. 6 Can. 1. Fulk in c. 2. Iacobi ſect. 9. Fulke, ibid. Vaſq. in 1. 2. diſp. 210. c. 9.

motion

motion of grace from iustification, the other aknowledgeth such workes to cooperate thereunto, as prooceed from grace, which is no contradiction, but the true and vndoubted position of our Catholike fayth.

VVhitak. l. 1. aduers. Duræum. VVhitak. in his answere to the 8. reason of M. Campian.

19. Although al the sentences of the Fathers which are stumbling blockes in our Reformers way, be satisfyed in the same manner, as these Texts of Scripture: yet to ease the studious Reader from further trauile, I will particulerly set down, how the chiefest of them are to be vnderstood, whome our Reformers oppose against vs, concerning this point. S. *Ambrose*, S. *Chrysostome*, S. *Basil*, S. *Augustine*, *Hesichius*, and S. *Hilary* when they affirme vs iustifyed by fayth alone without any workes, they meane without any workes, either of our owne, or of *Moyses* law done without grace. Or they are to be interpreted of Fayth, which is liuely, indewed with Charity, & accompanied with other vertues. So S. *Augustine* in his treatises vpon S. *Iohn*, when he sayth: *Fayth is the soule of our soule. Prosper*, S. *Bernard*, & S. *Augustine* againe in the seauenth Chapter of his booke of predestination of Saints, are to be interpreted of fayth alone inchoatiuely. S. Leo auerreth: *That the only Catholicke fayth quickneth, sanctifyeth, and giueth life*, excluding not any workes, but the false beliefe of Heretikes. *Origen* vpon the third Chapter to the Romans, and S. *Chrysostome* in his booke of Fayth and the law of Nature, attribute Iustification to fayth alone, without the outward accomplishment of any externall worke, or without the precedent obseruation of the law, whether it be externall or internall (according to *Vasquez*) both exemplifying in the theef vpon the Crosse, so that among all the Fathers whom they obiect, not one giueth sentence on their side.

Ambr. in c. 3. & 4. ad Rom. Chrys. in c. 3. ad Gal. & hom. 7. in c. 3. ad Rom. Basil serm. de humilit. Aug. l. 1. cont. 2. ep. Pelag. c. 21. & l. 83 q. 76. Hesich. in Leuit. l. 4. c. 14. Hilar. ca. in Matth. August. tract. 49. in Ioan. Prosp. de voca. gent. l. 1. c. 8. 9. Bernar. ser. 22. in cant.

20. Finally, besides these authorityes and the former common obiections, one the Aduersary yet reserueth as his sole Achilles, and properly belonging to this place, that our pious and godly workes are outward tokens only and

Aug. de prædest. Sanctor. c. 7. Leo ser. de Epiphan. & alibi. Orig. in c. 3. ad Rom. Chrysost. hom. de fide & lege naturæ. Vasq. in 1. 2. disp. 210. cap. 9.

and *manifeſtations* (as Whitaker calleth them) *of inward righteouſnes*, but not the cauſes which augment, or make vs more iuſt: for as the tree is not made good by the fruits it beareth, but only declared & knowne to be ſuch, no more can a iuſt man become more iuſt by the fruits of good workes which he produceth, but only be diſcouered, and knowne to be iuſt, becauſe as the fruits preſuppoſe the goodnes of the tree, from whence they ſpring, and do not make it good: ſo good workes prerequire iuſtice in the worker, and cannot concurre to conſtitute him iuſt; whereupon Chriſt compareth the iuſt man with a *good tree, which bringeth forth good fruit*, and cannot produce euill, the wicked to an euill tree, which ſhooteth forth euill, and cannot bring good. I anſwere with *Maldonate*, firſt by retorting the argument vpon my Aduerſaryes. If by good works we cannot be made, but only knowne to be good, it followeth by neceſſary conſequence, that by euill works we cannot become euill, but only declared & ſignifyed to be ſuch. So *Adam* being once a good tree planted by God, either could not degenerate and bring forth the euill fruits of ſinne (as he did) or by ſinning was not made euill or worſe then before, by iniuſtly tranſgreſſing the Commandment of God, became not indeed vniuſt, but was only marked and figured with the notes of iniuſtice, which cannot be affirmed without plaine impiety. Secondly I anſwere, that there is a great difference between naturall and morall cauſes, as euery Nouice in our Schooles can inſtruct you: Naturall cauſes by their good or euill effects, are neither made good or euill, better or worſe, as the fire waxeth not more hoat by the heate it caſteth, nor the ſtocke of the vine in it ſelfe more fruitful by the outward branches it ſpreadeth abroad, but theſe only demonſtrate the fruitfullnes of the vine, or heate of the fire. Morall cauſes do not only worke well or badly, becauſe they are good or euill, but by working well, or euilly, they grow good or euill, become better or worſe: As wee do not only liue temperatly, becauſe we are temperate, but by many acts of temperance become temperate,

Whitak. in his answere to the 8. reason of M. Campian f. 254.

Matth. 7.

Maldon. in cap. 7. Matth.

A difference betweene naturall and morall cauſes neceſſary to be noted.

rate, and by the like, dayly go forward and increaſe in temperance. For ſayth *Ariſtotle*: *As by building builders, by ſinging to the harpe men arriue to be cunning harpers or muſitians, ſo by doing good things men become iuſt, by temperate things temperate, by valiant exployts valiant.* Likewiſe, *by accuſtoming our ſelues to contemne and endure things feareſull and to be dreaded, fortes efficimur, we grow ſtout and couragious.* Therefore although the tree which is a naturall cauſe of budding fruits, receaueth not from them any ſparke of life, or increaſe of goodnes, yet the iuſt man who is a morall cauſe in acheiuing good workes, is more quickned in ſpirituall life, and perfected in iuſtice by acheiuing of them.

Ariſt. l. 2. de mori. c. 1.

Ibidem c. 2.

VVhitak. l. 1. & 8. aduerſ. Duræum Auguſt. l. de ſide & oper. c. 14. & in pſal. 31.

21. Then they vrge out of *S. Auguſtine*: *That good workes go not before the iuſtifyed, but follow him that is iuſt.* Out of S. Thomas: *VVorkes are not the cauſe that any one is iuſt before God, but rather the executions and manifeſtations of iuſtice.* The like out of S. *Ambroſe*, Venerable *Bede* & others. I anſwere, they are manifeſtations and remonſtrances of the firſt iuſtice, of the firſt infuſion of grace, as *S. Thomas* expoundeth himſelfe, and ſo they follow and are not the cauſe, that any one is iuſt in that kind, yet this withſtandeth not, but that they perfect and increaſe the infuſed iuſtice, as true meritorious and morall cauſes thereof, which is al that we require, all that the Oecumenicall & holy Councell of Trent hath enacted, touching the iuſtice of our workes quickned with the ſeed, or watered with the due of Gods celeſtiall grace.

S. Th m. in Gal. 3. lect. 1.

Ambroſ. in c 8 ad Rom.

Beda in c. 2. ep. Iacob.

S. Thom. in c. 2. ad Gal.

THE

THE
FIFTH
BOOKE.

THE XXIIII.

CONTROVERSY

DISPROVETH

The Proteſtants certainty of Saluation: againſt Doctour Whitaker, *and Doctour* Abbot.

CHAP. I.

SO deep and vnſearchable are the iudgements of God, ſo cloſe and inſcrutable the inuolutions of mans hart, his foldes ſo ſecret, ſo many his retraytes, his ſearch ſo weake in matters of ſpirit, ſo hidden and vnknown the operations of grace, the feares, the doubts, the anxieryes ſo innumerable, which the beſt beliouing Proteſtants, & Miniſters themſelues feele in their conſciences, as I am wonderfully aſtoniſhed at this arrogant ſpeach, that they ſhould be all infallibly aſſured, and vndoubtedly certaine of their ſaluation: & my aſtoniſhment is the greater, when I read the ſentence of God, and verdict of the Holy Ghoſt paſſe againſt them in theſe tearmes vncontrollable: *There are iuſt men and wiſe, and their works*

Eccleſ. 9. v. 1. & 2.

workes are in the hands of God, and yet man knoweth not whether he be worthy of loue or hatred, but all things are reſerued vncertaine for the time to come. And, *who can ſay, my hart is cleane, I am pure from ſinne?* Where Salomon doth not affirme, as Venerable *Bede* noteth vpon that place: *That a man cannot be, but that he cannot certainly ſay, or know himſelf to be pure from ſinne.* Likewiſe: *Of ſinne forgiuen be not without feare,* or as Whitaker readeth out of the Greeke, *Of expiation or pardon be not ſecure.* To the firſt of theſe three teſtimonyes M. *Abbot* replyeth with *Caluin* his Maiſter, *that by outward things, by thinges that are before our face, a man knoweth not, whether he be beloued, or hated of God, howbeit he may otherwiſe infallibly know it.* But this anſwere cannot be ſhaped to the later clauſe of that ſentence: *All thinges are reſerued vncertaine for the tyme to come.* For that cannot be abſolutly auerred to be vncertaine to man, which he certainly knoweth by any meanes whatſoeuer, much leſſe which he certainly knoweth, although not by the outward euent and ſequele of things, yet by the inward light and perſwaſion of his hart: as the myſteryes of our beliefe, which we only know by fayth, cannot be ſayd to be vncertaine, hidden, and vnknowne to vs. Therfore M. *Abbot* ſeeketh another euaſion, to wit, that the Text is corrupted, and not faythfully tranſlated word by word out of the Hebrew. And therein he appeacheth S. *Hierome*, whoſe tranſlation it is, he maketh him a corrupter, and deprauer of holy Writ, therein he accuſeth the whole current of the Latin Church, which from his tyme to ours hath receaued that tranſlation, wherein the true and perfect ſenſe of the hebrew words, is punctually and elegantly expreſſed, as *Lorinus* and *Bellarmine* declare, euen by the expoſition of S. *Hierome* himſelfe, who commenting vpon that place ſayth: *I haue found the workes of the iuſt men to be in the hand of God, and yet themſelues not to know, whether they be loued of God or no.* I omit how S. Paul ſayth: *I am guilty of nothing, yet in this I am not iuſtifyed.* How King Dauid ſeeming not to know his owne eſtate, cryed out: *Sinns who vnderſtandeth from my ſecret ſinnes cleanſe me.* How Iob notwithſtanding his innocency, durſt not challeng to himſelfe the certainty.

Prou. c. 20. v. 9.

Venerab. Beda in eum locum. Eccleſ. 5. v. 5.

V. Whitak. l. 8. aduerſ. Duræum. Abbot in his defence c. 4. f. 330. & 331. & c. Calu. l. 3. inſtit. c. 2. §. 38.

Abbot in his defence c. 3.

Lorin. in his cõment. vpon that place. Bellar. l. 2. de verb. Dei c. 12. Hieron. in eum loc.

1. Cor. 4. verſ. 4. Pſal. 18. v. 13. Iob. 9. v. 20. & 21.

ty of grace saying: *If I will iustify my selfe, myne owne mouth shall condemne me: if I will shew my selfe innocent, he shall proue me wicked: although I shall be simple, the selfe same shall my soule be ignorante of.* I omit also *S. Basil, S. Bernard, Theodoret, S. Ambrose, S. Hierome, S. Augustine, S. Chrysostome,* and *S. Gregory* confirming our doctrine by these former texts.

Basil. de constitut. Monast. c. 2.
Theod. in illum loc.
S. Pauli.
Bernard. epist. 42.
Ambr. ser. 5. in psal. 118.
Hier. 1. & 2. dialog. con. Pelag.
Aug. in psal. 18. & c. 9. de contr. cordis.
Chrys. hom. 11. in 1. ad Cor.
Greg. 9. moral. 17. & 19.

2. I passe to the doubtfull phrases and termes of hesitation, as perhaps, who knoweth, peraduenture, vsed by *Daniel, Ioel, Ionas,* and *S. Peter,* by which they intimate the vncertainty of Gods fauour, euen to the faythfull and repentant, in respect of some want of disposition, which may be required on their sides. *Daniel* sayth to *Nabuchodonosor: Redeeme thou thy sinnes with almes, and thyne iniquityes with the mercyes of the poore, perhaps he will forgiue thyne offences.* Ioel: *Turne to the Lord your God &c. who knoweth if he will conuert?* Ionas: *Who knoweth if God will conuert and forgiue?* S. Peter. *Do penance &c. and pray to God, if peraduenture this cogitation of thy hart may be remitted.* Loe the Prince of Apostles, the Prophets of God presumed to assure their penitents of the remission of their sinnes, as our iolly Ministers now adayes, but left them in feare or suspence: *That whilest men* (as S. Hierome commenteth vpon the former Text of *Ionas*) *are doubtfull of their saluation, they may do penance more feruently, and more studiously prouoke God vnto mercy.* And expounding the foreseyed place of *Daniel*, he writeth thus: *Blessed Daniel fore knowing things to come, doubteth of the iudgment of God: they take a rash & temerarious thing in hand, who boldly promise pardon to sinners.* Which saying of his pinched *Melanchon* so much, that he reprehendeth S. Hierome: First, *for adding that doubtfull particle (perhaps) to the Text: then for teaching more imprudently the remission of sinns to be vncertaine.* Yet I beleeue S. Hieromes assertion warranted by such euident Scripture, will be sooner imbraced, then the snarling reprehension of a thousand *Melanchons*, or the whole kennel of Lutheran whelps. And as for the Aduerbe (*forsitan*) it was not intruded by him, but read and conteyned in most authenticall copyes, and

Dan. 4. v. 4.
Ioel. 2. v. 13. & 14.
Ionas 3. v. 9.
Act. 8. v. 22.
Hieron. in 3. Ionæ.
Hieron. in 4. Dan.
Beatus Daniel præscius futurorum; de sententia Dei dubitat, rem temerariam faciunt qui audacter veniam pollicentur peccantibus. Melanch. in Apol. confess. Aug.

and translations, as *Andreas Vega* professour of *Salamanca* diligently openeth & sheweth, first, that the Hebrew Chaldean Text hath the particle *Hen* equivalent vnto it, then that the 70. Interpreters, that *Sanctius Pagninus*, that the *Tigurine* edition haue al the Aduerbe it selfe *fortasse*, perhaps or peraduenture. So innocent and inculpable was S. *Hierome* from inserting, as *Melanchton* traduceth him, *besides the purpose*. *Andr. Vega l. 9. c. 11.*

3. Moreouer we are often counsailed in holy Writ so to striue for the garland of our felicity, as we also stand in feare of loosing the same. To the Philippians: *VVorke your saluation with feare and trembling.* In the Apocalyps: *Hold that which thou hast, that no man take thy crowne.* To the Hebrewes: *Let vs feare therefore, least perhaps forsaking the promise of entring into his rest, some of you be thought to be wanting.* To the Romans: *Thou by fayth dost stand, be not too highly wise but feare, if God hath not spared the naturall boughes, least perhaps he will not spare thee neither.* In the Psalmes: *Serue our Lord with feare, & reioyce to him with trembling, apprehend discipline, least sometyme our Lord be wrath, and you perishout of the iust way.* Now this feare cannot consist with infallible assurance of saluation: for he that is assured by the light of Fayth, that there is a God, that there is an eternity of life to come, cannot withall feare the contrary, howsoeuer *M. Abbot* talketh that he may, & *that little fayth is subiect to feare and doubt*, & for proofe thereof he referreth vs to these Texts of Scripture. *VVhy are you fearefull, o yee of little fayth?* which Christ spake to his Disciples: and to Peter, *O thou of little fayth, wherefore dost thou doubt?* which no way fit his purpose. For the Disciples were not warranted by fayth, that they should not be cast away in that boysterous tempest, nor *S. Peter*, that he should not sincke walking on the water: his doubt did not shake the stedfastnes of his fayth, nor any way belong to any article thereof: but the assurance of saluation is to euery Protestant an article of Fayth, therefore no feare, no doubt can comply with that by the force of these Texts, nor by the vertue of that example, which he illfauouredly applyeth to the contrary: *As* (quoth he) a man vpon *Phil. 2. v. 12. Apoc. 3. v. 11. Hebr. 4. v. 1. Rom. 11. v. 20. 21. Psal. 2. v. 11. Abbot c. 3. sect. 10. fol. 328. & 329. Matth. 8. v. 26 & c. 14. v. 31.*

pon *the top of a high tower is afraid to fall, and trembleth to thinke therof, when notwithstanding being inuironed with the battlements, he is without danger of falling, and not afrayd that he shall fall: so the true beleeuer trembleth with the horrour of the conceit of falling away from God, knowing the end of them to be most vnhappy that so do, when yet he repoſeth assured truſt in God, that being compaſſed about with his protection, and dwelling vnder his defence, he himſelfe shallbe preſerued for euer.* What miſerable ſtuffe is heere? Will men, otherwiſe prudent, otherwiſe wary & iudicious hazard their ſoules with ſuch palpable iuglers? vpon ſuch open and manifeſt cheating trickes? For if the battlements be ſo high and ſtrongly layd, that one cannot ouerturne if he would, the feare proceedeth meerly from the deceaueable fancy, and imagination of the mind, ſuch as often ſurpriſeth vs in our ſleep, without any cauſe or ground at all. But heere in our caſe the feare ariſeth, not from the meere conceit, or troubled phantaſy, but from the perill and danger of the thing it ſelfe, from the danger we are in, of looſing our ſaluation, if we do not works and liue as we ought. Heer God doth not warne vs *to apprehend diſcipline*, leaſt the imagined horrour or thought of perishing afflict our harts, but *leaſt our Lord be wrath, and we perish out of the iuſt way*, *leaſt another take and bereaue vs of our crowne, leaſt we be cut off as the naturall boughes*, the nation of the Iews, who were not abandoned by meere apprehenſion, but truly and really cut off from Chriſt: therfore he putteth vs in feare of the like ſeparation, otherwiſe theſe grace and earneſt admonitions, ſhould be rather fooliſh ieſts, or idle ſcoffes, then heauenly counſayles and aduiſes from God. For as it were a foolery to warne him who ſecurely ſleepeth in his bed, and feareth the skirmiſh of warre, the dangerous ſwimming or flying in the ayre (of which he dreameth) to beware he be not killed by his enemyes, be not drowned in the ſea, or breake not his braines againſt a wall; and that I may inſiſt in his owne example, as it were a meere vanity ſeriouſly to bid him take heed he fall not, who by reaſon of the battlements could not expoſe himſelfe to any danger of falling: ſo a vanity it were and foolery alſo in theſe

Abbot c. 3. ſect. 10 f. 316.

Pſal. 2. v. 12.

Apoc. 3. v. 11.

Rom. 11. v. 20. 21.

these diuine watchmen or sentinells of God, to put vs in feare of loosing that, which according to Protestants we cannot loose. Away then with this base trumpery, away with these ridiculous examples, more agreable to the bench Montebankes to beguile the simple, then for the chayre of Doctours, for the seat of Professours, and professours of diuinity to instruct the vnlearned. I keepon my course.

4. Another Argument which we propose, is, that no man can be certaine of his saluation, according to Protestants, vnles he be certayne also of his eternall election, and predestination. But this the Apostle recounteth among the most hidden misteryes and secrets of God: *O depth of the riches, of the wisedome, and of the knowledge of God, how incomprehensible are his iudgments, and his wayes vnsearchable! For who hath knowne the mind of our Lord, or who hath beene his Counsellour?* Againe: *The sure foundation of God standeth hauing this seale: our Lord knoweth who be his.* By the (sure foundation) the best Interpreters vnderstand, the decree of God, the predestination of his elect which he hath sealed vp as a hidden secret reserued only to himselfe: *Our Lord* (sayth S. Augustine) *knoweth who remaine to the crowne, who remayne for the fire, he knoweth in his flowre the wheate, he knoweth the chaffe, he knoweth the seed, he knoweth the cockle.* And none but he. Therfore he writeth in another place: *Let no man glory, let no man despaire: for our Lord only knoweth who be his.* And againe: *Who among the multitude of the faythfull, as long as he is conuersant in this mortality, may presume that he is in the number of his predestinate: Who* (sayth S. Bernard) *can affirme I am one of the elect, I am one of the predestinate to life, I am one of the number of the children? Certainty truly we haue not, the confidence of hope solaceth vs.* S. *Prosper*, and *S. Gregory* affirme the like. If these men, if S. *Bernard* had no certainty, if S. *Augustine* were ignorant of his election, how do Protestants arrogate the knowledge heerof? If it seemed so vnsearchable to that heauen-rapt Apostle S. *Paul* how do earth-creeping Ministers atteine vnto it? If God hath sealed it with his owne signet, how do they enter his secrets, how breake they vp his seale

Abbot in his defence c. 2. Whitak. l. 8. aduers. Durœum. fol. 620. Rom. 11. v. 33.

August. l. 6. hypogn. c. 7. 2 Tim. 2. v. 9. August. tract. 12. in Ioan. Aug. l. 6. hypog. c. 8. August. l. de corrupt. & gra. c. 13. Bernard. serm. 1. in Septuag. Prosper. ad 12. obiect. Vincent. Greg. ho. 18 in Euang.

without his particuler warrant?

Abbot c. 3. sect. 11. f. 331 & sect. 12. f. 337. VVhitak. l. 8 aduer. Duraum.

5. Our Aduersaryes answere to this argument, and to the authority of the Fathers, *that no man by any apprehension, or light of flesh and bloud, can say I am one of the elect, I am one of the predestinate: no man by iudgment of reason, or humane knowledge can conceaue it, yet by certain ary fayth God doth ordinarily in some measure or other reueale the secret of his election vnto the faythfull.* Leste fayth then had S. *Paul*, leste *S. Augustine*, leste *S. Bernard*, leste *Iob*, and King *Dauid*, then euery ordinary Protestant, to whome this secret was not at the leest by ordinary fayth euer opened or disclosed. Againe no article of our beliefe, not Christ crucifyed, not his incarnation, passion, and resurrection are known vnto vs by any other meane, then by the light of Fayth: *Flesh and bloud* (as Christ sayd vnto S. Peter) *hath not reuealed this vnto vs.* And yet S. *Paul* writeth of them: *That they are preached, manifested, and made knowne to vs*, that the secret decree of predestination is hidden and vnknowne. Therfore he auerreth it to be hidden and vnknowne, by the ordinary illustration of fayth, by which the former mysteryes are only manifested and knowne: and of which S. *Augustin* must needs be expounded, who doth not say, who among the carnall, or fleshly men guided by sense or reason, but *who among the faythfull*, that is, by the ordinary beames of fayth, may presume that he is predestinate: neither can it euer sincke into the brayne of any, but some braine-sicke Minister, that either he, or S. *Bernard*, or any other Father should so earnestly inculcate the vnknown certainty of our election, to sense, reason, or humane iudgment, more then of any other mystery of our redemption, to which notwithstanding they are equally vnknowne.

Matth. 16. v. 17. 2. Tim. 3. Coloss. 2.

August. vbi supra.

See Abbot c. 4. and VVhitak. vt infra.

6. Further you teach M. *Abbot*, that by ordinary faith euery man is made priuy to his election, and yet, that no man can be certaine of his fayth, vnles he be sure he be one of the elect. For true fayth in your fancyes is only graunted to the elect, but by fayth to know election, and by election fayth, is to wheele about without end of knowing, and neuer come to the full point of knowledg.

It

It is to run the circle you reprehend in others: Notwithstanding what entrance I pray do you make, which is *primò cognitum*, the first knowne in this circled round? Do you first ascend into the Counsails of God, there see your names written in the booke of life, and from thence discouer the beames of your beliefe, or first see your true beliefe, and thereby mount vnto the knowledge of your election? A question which much perplexeth the learned Protestants. For *VVhitaker* clymeth the former way, and by assurance of election receaueth the certificate of saluation and beliefe (saying) *VVhosoeuer do certainly know themselues to be elect and predestinate, they are certayne of the remission of their sinnes, and of their saluation &c.* therefore the Protestant must first know that he is enrolled in the number of the predestinate, before he can know that he is incorporated by remission of sinnes wrought by Fayth, in the congregatiõ of the faythful: which clyming of *VVhitakers, Caluin*, condemneth as a dangerous tentation, *and peruerse desire of seeking to know election out of the way: I call it seeking out of the way* (layth he) *when a wretched man enterprizeth to breake into the hidden secrets of the wisedome of God, and to pierce euen to the highest eternity, to vnderstand what is determined of himselfe at the iudgment seate of God: for then he throweth himselfe headlong to be swallowed vp in the depth of the vnmeasurable deuouring pit, then he wrappeth himselfe with innumerable snares, and such as he cannot wind out of, then he ouerwhelmeth himselfe with the bottomles gulfe of blind darknesse.* *VVhitak. l.8. aduers. Durænum. fol. 620.*

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Calu. l. 3. instit. c. 24. §. 4. 5. 6. Abbot c. 3 sect. 12. fol. 337.

as the obiect, according to S. *Augustine*, goeth before the knowledg thereof, so your predestination mouing you to beleeue precedeth (euen in respect of you) the affiance of your hart by which you beleeue. Howbeit if you ignorantly suppose that true fayth is knowne by it selfe, & leadeth you to the obiect of election, which thereby is knowne; although it be a foolery vnworthy to bee refuted, yet I shall cast so much tyme away by and by, as to disproue that foolery.

Aug. 4. de Gen. ad lit. c. 32.

8. My custome is, after the authorityes of holy Scriptures, to alleadge by themselues the testimonyes of Fathers, but now (besides those I haue heere interlaced, & shall add heereafter) I will content my selfe with these few. First with S. Augustine: *Serue our Lord with feare, and reioyce to him with trembling, because of euerlasting life, which God (not lying) hath promised to the children of promise &c.* No man can be secure vntill this life be finished. Then with S. Chrysostome: *Of resurrection we cannot be confident and secure*, to which purpose he bringeth in S. Paul speaking thus: *I acknowledge my selfe to haue beleeued in Christ, in the power of his resurrectiō, that I haue byn made partaker of his sufferings conformable to his death, notwithstanding after all these things I am not secure.* In proofe whereof he alleadgeth these two sentences: *He that seemeth to stand let him looke he do not fall, and I feare* (so S. Chrysostome readeth) *least whilest I haue preached to others, I become a reprobate my selfe.* With him *S. Gregory, S. Bernard, & S. Hierome* agree, who excellently corroborate and confirme the same. Moreouer S. Hierome sayth: *I contaminated with the filth of all kind of sinnes, day and night expect with trembling, to render the last farthing, and the tyme in which shall be sayd to me, Hierome come forth.* So S. *Hilarion*, and the rest of the Saints stood in feare and dread, not presuming to challeng the security of *Protestants*: against which I also wage warre by the strength of reasons.

Augustī de dono perse. l. 2. c. 22. Chrys. ho. 11. in c. 3. ad Philip. 1. Cor. 10. vers. 12. Ibidem c. 9. Greg. ep. 186 quæ est l. 6. ad Greg. cubicul. Aug. Bern. in Jer. 2. in oct. Pen. & ser. 2. in Septu. Hier. l. 2. cont. Pela. Hieron. ep. ad Florent. citatur ep. 5. in Gloss. Hieron. in vita eius.

THE

THE SECOND CHAPTER.

WHEREIN

The former presumption is refuted by Reason, and whatsoeuer the Aduersary obiecteth against vs, is remoued.

INSTAL Sectaryes teach, that nothing is to be beleeued as an article of Fayth, but what is either conteyned in Scripture or by manifest deduction is gathered from thence. But where is it written in Scripture, that *Richard Feild* Doctour of Diuinity, or *Robert Abbot* Titulary Bishop of *Salisbury*, haue their sinnes remitted, and shall infallibly be saued? *VVhitaker*, and *Abbot* make answere, that in these generall propositions, *whosoeuer beleeueth shall be saued, repent and beleeue the Ghospell and yee shall be saued, is inuolued: Richard Feild beleeue, & thou shalt be saued: Robert Abbot repent & beleeue, and thou shalt be saued. Therefore although the Scripture nameth not any in particuler, yet it affoardeth euery one a sufficient warrant, that by his repenting and beleeuing, he shall be saued.* But this warrant is conditionall as M. *Abbot* there confesseth, & this condition is, if he rightly repent, if he rightly beleeue, which are acts depending of Gods grace, and his free will, no way comprehended in that generall assurance, nor by any infallible meanes deduced from thence, therefore his certainty still wauereth in respect of these conditionall works. For although it be so, that a man may sometyme know he repenteth, know he beleeueth with some fayth, with some repentance or other, because he sensibly feeleth the inward throbs of his

VVhitak. l. 8. aduers. Duræum. fol. 618. & 619.
Abbot c. 3 sect. 2. f. 262. 263. & 364. 365.
Ioan. 3. v. 15.
Mar. 1. v. 15.
Mat. 16. v. 15. 16.
Abbot. ibidem.

hart, behouldeth the teares trickling from his eyes, apparant tokens of sorrow and repentance, because fayth is a light which manifesteth it selfe, an act of vnderstanding which cannot be hidden, to which effect M. *VVhitaker*, & M. *Abbot* vrge out of S. Augustine, *That the faythfull man doth see his fayth it selfe, by which he answereth that he beleeueth.* Although I say all this be true, yet the knot of our difficulty remayneth still vntyed. For neither doth *S. Augustine* teach, nor any reason perswad that he infallibly knoweth his repentance to be such, as it ought to be done for so pure and diuine a motiue, as is requisite for the iustifying of his soule, to be true Christian, and not Herodian sorrow. That his teares are distilled from the rose of Charity, not squeazed out of the nettles of priuate & selfe loue. Likewise he cannot certainly know whether his fayth be naturall or supernaturall, whether it rely vpon the authority of God duly proposed and imediatly credited for it selfe, or for some other humane reasons as the formall motiues of his beliefe, because there is such connexion & affinity betweene these naturall and supernaturall actes; they are paralelled and consorted togeather in so many branches of neere allyance, as it is impossible by infallible certainty to discerne, without speciall reuelation, human fayth from diuine. Then it is aboue the reach, and skill of man, to diue into the secrets of God, to trace his steps, or discouer the operation and working of his grace. In so much as Iob sayd: *If God come to me, I shall not see him, and if he depart away from me, I shall not vnderstand it*, which S. Gregory intepreteth, *of Gods comming, and departure from our soules*, of his abyding or forsaking our harts, that it is hidden, and concealed from vs in this vale of teares, for our greater humility. Againe we are obnoxious to sundry illusions, our hart is inueagled with diuers phantasyes, hath such a multitude of folds, and windings in it, as it is too hard to define what it throughly abhorreth, or sincerely imbraceth, with al behoouful circumstances as it ought, especially in the pious course of vertue, which perplexityes & abstrusenes of our hart, *Ieremy* deciphreth saying:

Abbot c. 3. VVhitak. l. 8. aduers. Duræum. Aug. ep. 112.

Iob. 9. v. 11. Greg. l. 9. moral. 9. Iob. c. 10 & 11. Aug. in psal. 41. & serm. 13. de verb. Dom. Ierem. c. 17. v. 9.

The

The hart of man is perverse and vnsearchable, who shall know it? And Caluin delineateth in this maner: *The hart of man hath so many secret corners of vanity, is so full of hypocrisy, that it often deceaueth himself.* In the next Paragraffe he addeth: *Experience sheweth that the reprobate are sometyme moued with the same feeling that the elect are, so that in their owne iudgment they nothing differ from the elect, wherefore it is no absurdity, that the Apostle ascribeth to them that tast of the heauenly gifts, that Christ ascribeth to them fayth for a tyme.* If this be so, if our hart often beguile vs, if the reprobate be sometyme moued with the same feeling as the elect are, if they haue a fayth for a tyme, how is your conscience infallibly sealed, that yours is perpetuall? may not your hart, your iudgment, your firme perswasion deceaue you, as it deceaueth others? The Anabaptist assureth himselfe, that his sinnes by speciall fayth be remitted, and that he and all of his sect shall be certainly saued The Lutheran, the Caluinist assureth of the like, and ech of them is certaine that the contrary to him, notwithstanding his assurance, shall be infallibly damned. Whom shal we beleeue? Whē euery one is equally by faith assured of saluation, and yet ech one condemneth the other two, and the whole Catholike world them all, to the pit of hell, if they obstinatly dye in their perfidious beliefe.

Calu. l. 3. inst. c. 2. §. 10. Hebr. 6.

2. Secondly if speciall fayth remitteth sinnes, and Sectaryes by the same fayth are assured of the remission, they can neuer say our Lords prayer without mockery, or infidelity. For as they cannot intreate the Sonne of God may be incarnate, as they cannot intreate his death, and passion for the redemption of man, vnles they deny or misdoubt the accomplishment of them: So if they certainly beleeue the remission of their sinnes effected by fayth, they cannot without dissimulation, irrision or plaine infidelity cry vnto God, *forgiue vs our trespasses*, which they assuredly beleeue to haue been forgiuen before. Feild answereth, *The iustified man knoweth that the dominion of his sins is taken away, and that the guilt of condemnation, whereunto they subiect such as are vnder the dominion of them, is already remoued, and*

Feild l. 3. c. 44. fol. 178.

therefore he doth not desire, nor aske forgiuenes of sinnes in this sort but the inherence of sinne he acknowleageth in himselfe notwithstanding his iustification, which still inuecteth him to Gods displeasure, and punishments accompanying the same. These thinges he desireth to be remoued, and in this sense asketh forgiuenes of his sinnes. So he. The loosenes of whole answere, is already discouered in the first Controuersy of Originall sin, in which place I haue largely demonstrated, that when sinne is truly inherent, the guilt of condemnation still remayneth, or where the guilt and dominion is abolished, there sinne is extinguished, there sinne inhereth not: not wholy, because the dominion is remoued, not in part, because the blemish of sinne is indiuisible, & hath no parts: or suppose we speake of diuers sinnes which haue diuers spots, diuers deformityes, one deformity cannot be cleansed, or taken away without the other, which M. *Abbot* had once an eye to discerne, disputing thus against Doctour Bishop: *Let him say the sinne in part is pardoned, but not wholy; and then let him shew vs what warrant he hath, that God in that sort forgiueth sinnes by patches and peeces, which because he cannot do let him giue vs leaue to take him for that, that he sheweth himselfe to be.* Thus with one eye, what with the other, the diligent Reader may perceaue in my foresayd Treatise of originall sinne. Then this reply cohereth not with it selfe, nor with other of his, & his fellowes barbarismes. For if the iustifyed man knoweth the dominion of sinne, the guilt of condemnation to be remoued, how doth the inherence therof, notwithstanding his iustification subiect him to Gods displeasure, whereas this common songe is chaunted among you, & by you also M. *Feild*: That where the fault of sinne is once remitted, there no amercement or debt of punishment remayneth behind to satisfy God displeased: *Where sinne* (sayth M. Abbot) *is forgiuen, there is no punishment, because there is no imputation of that to which the punishment is due.* Strange men who can neuer pursue the game in hand, but euery foot huntcounter to themselues, counter to their owne companions.

Abbot c. 6. sect. 7. fol. 766.

Feild in his 3. booke of the Church c. 16.

Abbot c. 6. sect. 7.

3. Moreouer if Protestants do not desire, nor aske forgiuenes of sinnes for any feare of condemnation, to which

which they may be ſubiect, then they cannot pray, at leaſt to auoyd that danger of perdition, they cannot pray, they may not be vtterly abandoned by God, ſwallowed vp by Sathan, or caſt with the miſcreants into outward darknes. They cannot ſay with King Dauid: *Deſtroy not o God my ſoule with the impious, and my life with bloudy men: Caſt me not away from thy face: Lord rebuke me not in thy fury, nor chaſtize me in thy wrath*, that is, torment me not in thy fury with eternal, nor puniſh me in thy wrath with Purgatory flames, which they fall into, who depart this life not perfectly cleanſed, as *S. Auguſtine* expoundeth that place, whoſe teſtimony *S. Gregory* cyteth, & following his interpretatiõ, willeth euery faythfull ſoule to conſider what ſhe hath done, and contemplate what ſhe ſhall receaue, ſaying: *Lord, rebuke me not in thy fury, nor chaſtize me in thy wrath, as if ſhe ſayd more plainly: This only with my whole intention of hart I craue, this inceſſantly withall my deſires I couet, that in the dreadfull tryall thou neither ſtrike me with the reprobate, nor afflict me with the purging and reuenging flames.* So he, ſo *Manaſſes*, ſo the ancient Fathers, ſo the whole Church of God hath euer prayed to haue the guilt of condemnation remoued from them. Therefore they were neuer acquainted with our Proteſtant preſumptuous fayth, who *do not aske forgiuenes of ſinnes in this ſort*. M. *Abbot* therefore, not ſatisfyed with this anſwere of *Feilds*, windeth about three other wayes to creep out of the mudd, in which he and all his adherents are ſtabiled. Firſt ſayth he: *Our prayer obteyneth pardon at Gods hands, therefore we pray, and by Fayth do reſt aſſured, that vndoubtedly we haue that for which we pray. Secondly, we pray for forgiuenes, not that we haue no aſſurance therof, but for that we deſire greater aſſurance, and more comfortable feeling therof. The third reaſon of our praying continually for the forgiuenes of our ſinnes, is for the obteyning of the fruit therof* (to wit) *a freedome from all miſeryes and ſorrowes.*

Pſal. 25. v. 9. *Pſal. 50. v. 13.* *Pſal. 37.* *Greg. in 1. pſal. pœn. v. 1.* *Abbot c. 3. fol. 289. & 290.*

4. Neither of theſe ſerches can rid him forth of the mire. For the firſt, that prayer obteyneth pardon, is refuted aboue, in the Controuerſy of only fayth, againſt M. *Feild* by M. *Abbots* owne diſcourſe, and can no way be verifyed,

rityed, according to their principles. The second & third as little auayle: for who did euer read so idle an interpretation, Forgiue vs o Lord our trespasses, pardon our sinnes, that is, giue me greater assurance they are forgiuen, they are pardoned, or graunt me full freedome from all earthly misery, which is the expected fruit of their forgiuenes. Is this to accuse your selues of sin, to sue for mercy with the humble Publican, or rather to say with the haughty Pharisy: I acknowledg o Lord thy fauour, in hauing remitted my offences, yet yield me more comfortable feeling of this thy remission: free me I beseech thee from al miseryes, as thou hast freed me from my faults? O proud oraison, o Pharisaical prayer, far from the humility of K. Manasses: *I am not worthy to behould, and looke on the height of heauen, for the multitude of myne iniquityes &c. Forgiue me o Lord, forgiue me, and destroy me not togeather with my offences, neither reserue thou for euer, being angry, euills for me, neither damne me into the lowest places of the earth.* Far from his humility, who durst not approach to the Altar, nor lift vp his eyes to heauen, but standing aloof sayd: *Lord be mercifull to me a sinner.* These men I hope beleeued aright, and yet they were not assured of the remission of their sinnes, they knew not for certaine, that the guilt of condemnation was remoued from them: and you no sooner beleeue, but you presently receaue a warrant, that your faults are cancelled, you need not craue further pardon at the hands of God, but only that he would seale vp your harts with more assurance of his graunt, you incontinently, not only approach to his Altar heere vpon earth, but euen to his throne and presence in heauen, instantly asking, without more adoe, the fruit and consummation of your happynes begun, the fulnes of redemption which there is prepared after this life. What is arrogancy, what is presumption if this be not?

Manasses in orat. sua.

5. Besides your second kind of petition wholy proceeds from imbecility of Fayth. For, *Our fayth* (say you) *being weake, giueth but weake assurance, and therefore we begge of God that our harts may be enlarged, that the testimony of the spirit may*

more

more freely ſound vnto vs: Yet you affirme, *that ſome ſpeciall men with the like aſſurance, beleeue their owne ſaluation, as they do the doctrine of fayth expreſſed in the articles of the Creed.* Then at leaſt, after you obteine the enlargement of your harts, after you be once in the number of thoſe ſpeciall men, then you enioy that ſecurity, as you cannot aske a ſurer certificate of the remiſſion of your ſinnes; then at the leaſt you can ſay no longer, Forgiue vs our treſpaſſes: for as we cannot without blaſphemy deſire more aſſurance of the Incarnation & Paſſiō of chriſt, then that they are propoſed in our Creed as articls of our belief; ſo if you as infallibly beleeue your own ſaluation, & conſequently the remiſſion of your ſinnes, as thoſe reuealed myſteryes, it can be no leſſe then horrible impiety to craue more aſſurance of them, or if you may ſtill craue for more by reaſon of the weaknes of your wauering fayth, why do you boaſt & glory ſo much in the prerogatiue of your fayth, when neuer any Proteſtant could yet arriue to this ſtrong and ſtedfaſt fayth.

Abbot ibidem fol. 289. ſect. 4. fol. 283. 284.

Abbot ſect. 4. f. 283. 284.

6. Thirdly your aſſurance of ſaluation is noyſome & pernicious to the progreſſe of vertue, it expelleth feare, the nurſe of wiſedome, *the anker of our ſoules*, the guardian of good life. It looſeth the reynes of careles liberty, engendreth pryde, arrogancy, preſumption, breedeth a neglect of holeſome diſcipline, and many other weedes of diſſolute and wanton demeanour. Whereas the vncertainty, whether we be worthy loue or hatred, whether our works be acceptable to God or no, as long as we haue a morall confidence, and ſtedfaſt hope that they be, cheriſheth the ſeeds of ſundry vertues, it nouriſheth humility, exciteth care, procureth watchfullnes, reſtrayneth vs within our bounds, whetteth vs forward in our duety, maketh vs more narrowly ſift and examine our actions, more deeply repent and do pennance for our ſinnes, more diligently worke to the atteyning of vertue, and more feruently cry and call vpon God to ſuccour and aſſiſt vs in our dayly conflicts and combats againſt vice. Theſe fruits of our vncertainty, and the former euills of Proteſtants ſecurity are ſet downe by S. *Hierome*, *S. Auguſtine*, S. *Chry-*

S. Greg. calleth it.

Hier. in c. 3. Ionæ. Auguſt. li. de corr. & gra. c. 13.

Chrys. ho. 8. in c. 2. ad Philip. *Greg. ep. 186. quæ est l. 6. ad Greg. cubicul. Aug. & l. 9. mora. c. 17.* *Andr. Vega l. 9. c. 17. in Concil. Trid.* *Abbot c. 3. sect. 7.* *Greg. epist. 186. quæ est ad Greg. Cubicul.* *Aug.* *Calu. in c. 6. ad Hebr. v. 4.* *Mar. 4. v. 17.* *Calu. ibid.*

S. *Chrysostome*, S. *Gregory* the Great, and diligently proposed by *Andreas Vega* in his defence of the holy Councell of Trent.

7. Now when Protestants account these feares, tentations, when they compare them to sinne against which they fight, and seeke wholy to abandone, they be wray the Anuill on which their deuises are hammered quite opposite to the touch-stone of holy Scripture, which commendeth timidity as behoofull. *Blessed is the man, who is alwayes timerous, worke your salvation with feare and trembling.* Are these counsailes, suggestions? Is this happynes to be abandoned? Renounce you, as dangerous assaults, which the holy Ghost proposeth, as wholesome remedyes, and stayes of our soules? and which S. *Gregory* writing to the Lady *Gregoria* notably pursueth, telling her: That she ought not to haue security, but alwayes iealous, alwayes fearefull, dread her sinnes, and wash them away with incessant teares. A verity so often repeated in holy Writ, and celebrated by the rest of the Fathers, as *Caluin* is constreyned to condescend vnto it, at least in shew of words. For he first affirmeth, *that God sprinckleth the reprobate with some tast or smacke of his grace; shineth on their minds with some sparkes of his light; affoardeth them some feeling of his goodnes, and engraueth in a sort his word in their soules. Otherwise where is that fayth for a time, of which S. Marke maketh mention? There is therefore in the reprobate a certaine knowledge of God, which after vanisheth away, either because it tooke not so deep root as it ought, or because being choaked it degenerateth.* Hitherto *Caluin*. Which discourse of his, because it drieueth the silly Protestant into a thousand perplexityes, still casting doubts, and questioning with himselfe, whether his fayth hath taken sufficient root, may not heereafter be choaked, may not degenerate? Whether the motions he feeleth be proper to the elect, or the common sparkes of light, tastes of grace, feelings and impressions which are communicated to the reprobate? *Caluin* quieteth his conscience with this finall conclusion. *And by this bridle our Lord keepeth vs in feare and humility. And truly we see how slippery and prone humane nature is otherwise to security &*

foolish

foolish confidence. Whoſe wordes be theſe? the wordes of a Proteſtant, or of a Catholike? They are the words of a Proteſtant, of the ring-leader of Proteſtants, taking heer-in the face of a Catholike, and condemning the infallible certainty, vayne *ſecurity*, and *foolish confidence* of his Sectaryes.

8. The obiections heere heaped togeather by our late Reformers, are of diuers ſorts, ſome inſinuate an aſſurance of ſaluation by reaſon of Gods ſpirit dwelling invs: others ſeeme to challenge it to the condition of fayth, others to Gods protection, ſafeguard and preſeruation of ſuch as he hath once called to the participation of his grace. The principall of the firſt kind are theſe: *In this we know that we abyde in him, and he in vs, becauſe he hath giuen vs of his ſpirit: the ſpirit himſelfe giueth teſtimony to our ſpirit, that we are the ſonnes of God, and if ſonnes, heires alſo. VVe haue receaued not the ſpirit of this world, but the ſpirit which is in God, that we may know the thinges that are giuen vnto vs of God. VVe know that we are of God, and the whole world is in wickednes: VVe know that when he ſhall appeare we ſhallbe like vnto him: for we ſhall ſee him as he is.* I anſwere that this knowledge which the Apoſtles mention, is not the certayne and infallible aſſurance of fayth, but a probable knowledge, a morall certainty, ſuch as begeteth a ioyfull confidence, and aſſured hope, as S. *Paul* had, when he ſayd: *I am ſure, that neither death, nor life, nor Angells &c. ſhallbe able to ſeparate vs from the Charity of God*. Where the greek word is πεπεισμαι, which ſignifyeth only a probable perſwaſion, and ſo S. *Hierome*, S. *Ambroſe*, the *Syrian* interpreter *Vatablus*, *Beda* alſo, and *Eraſmus* read it: or the Apoſtles may ſpeake in ſome of thoſe places of themſelues in particuler by ſpeciall reuelation (if they had any ſuch imparted vnto them) concerning their perſeuerance in grace (as ſome thinke they had) or they are to be vnderſtood of the predeſtinate in general, and benefits of grace, glory, and euerlaſting life reuealed for them in Scripture, and by the inſtinct of fayth, and ſpirit of God infallibly beleeued, of which S. *Paul* namely writeth in the ſecond Chapter of the firſt to the Corinthians. But Proteſtants

Abbot c. 3. VVhitak. l. 8. aduerſ. Duræum. Fulk in c. 8. ad Rom. & 2. 1. ad Cor. Chēnitius in examin. Con. Trid. Calu. l. 3. inſtit. c. 11. 1. Ioan. 4. v. 13. Rom. 8. v. 16. 1. Cor. v. 12. Ioan. 5. v. 9. Coloſſ. 3. v. 3. & 4. Rom. 8. v. 38. Hieron. ep. ad Algaſ. quæſt. 9. Ambr. in eum loc. Vatablus, Beza, and Eraſmus in eum locum. 1. Cor. 2. v. 12.

vrge againſt my former anſwere: That the teſtimony of the ſpirit is the teſtimony of the Holy Ghoſt: the teſtimony of the Holy Ghoſt is ſure and infallible, therfore the teſtimony of the ſpirit which witneſſeth to our ſpirit, or with our ſpirit, as the Greeke importeth, is not only probable and coniecturall, but infallibly certaine. I anſwere it is ſo, I confeſſe in it ſelfe as it is witneſſed by the Holy Ghoſt, but as it is intimated vnto vs by the inward loue of God, zeale of ſoules, hatred of ſinne, peace, ſweetnes, ioy, comfort, dilatation of our hart, and ſuch like, which are the pledges, teſtimonyes, and certificates the holy Ghoſt affoardeth, it is fallible and ſubiect to deceit. For as the truth of holy Writ is of irrefragable authority in it ſelfe, yet propoſed by men, who may be deceaued, is alſo deceaueable, ſo that which the Holy Ghoſt witneſſeth by himſelfe immediatly, or ſuch expoſitors as cannot erre, is infallible; that which he teſtifyeth by probable and coniecturall ſignes, is only probable vnto vs, and obnoxious vnto errour. Howbeit it paſſeth the boundes of truth, and modeſty: That *with a wonderfull tormenting of conſcience, we miſtruſt ſtill, and ſtand in doubt of ſaluation* (wherwith M. *Reynoldes* ſlandereth vs.) For the probability or morall certainty which we acknowledge ought not to trouble the peace of our conſcience, nor anxiouſly diſtract, much leſſe torment the quietnes of our mindes. It is a probability intermixed with feare, and nourished with ſuch comfortable and ſtedfaſt hope, with ſuch filial loue, as baniſheth all combersome anxiety, al wauering doubtfullnes, all ſeruile baſe and troubleſome ſolicitude. That which *Whitaker* ſo eagerly preſſeth againſt *Duræus*: *Try your owne ſelues, if you be in the fayth, proue your ſelues, know you not that Chriſt Ieſus is in you, vnles perhaps you be reprobates*, is interpreted as *Cornelius* declareth out of *Theophilact*, of chriſts aboad not in euery particuler perſon by iuſtifying grace, but in the Church of the *Corinthians*, by power, miracles, conuerſions, and other externall gifts wrought by S. *Paul*: and to the tryall of this his preſence, he exhorteth them by the remembrance and conſideration of the workes acheiued among

Reynolds in his 5. cõcluſion f. 656.

Whitak. aduerſ. Duræum.

2. Cor. 13. verſ. 5. Cornelius Cornelij à lapide in eum locũ.

among them, and not to try their iustifying fayth, vnles it be by some probable tokens.

9. The obiections of the second kind, which ascribe the certainty of saluation to fayth are these: *He that beleeueth in the Sonne, hath life euerlasting: They that beleeue in the name of the Sonne of God, are to know that they haue eternall life: confesse with thy mouth the Lord Iesus, and beleeue in thy hart that God raysed him from the dead, thou shalt be safe. He that beleeueth in Christ shall neuer be confounded, nor perish but haue euerlasting life. He that beleeueth in me, shall neuer thirst: He that eateth this bread, shall liue for euer.* To which I answere, that these generall promises, which assure life and saluation to the beleeuer, are vnderstood conditionally, if he beleeue as we ought, with a true fayth working by charity, and he is sayd to haue euerlasting life, because by fayth he hath entred the gate and way, which leadeth thereunto, *or hath receaued the seed thereof, the pledge*, right & title vnto it by the spirit of adoption, or diuine filiation imparted vnto him: he is promised also to be saued conditionally, if he persseuere in that state to the end, after which many other vniuersall sentences of Scripture are to be expounded. It is written: *VVhosoeuer shall inuocate the name of our Lord, shallbe saued*, and contrary wise: *Then shall they inuocate me, and I will not heare them*. Christ sayth: *VVhosoeuer doth aske shall receaue: you aske and receaue not*, the reason he subioyneth, *because you aske amisse, that you may consume it in your concupiscences*. Therefore these generall sentences, whosoeuer inuocateth or beleeueth shallbe saued, are to be construed also with this promise, If he inuocate, and beleeue with true fayth, sincere affection, and purity of life, as it behoueth him to do.

Ioan. 3. v. 16. *Ioan.* 5. v. 13. *Rom.* 10. v. 9. *Rom.* 9. v. 33. *Ioan.* 3. v. 15. 16. *Ioan.* 6. v. 35. v. 5. 8. *Cyril in Ioan* 3. *Ioel.* 2. v. 32. *Rom.* 10. v. 13. *Prou.* 21. v. 28. *Matth.* 7. v 8. *Iac.* 4. v. 3.

10. Secondly whereas many causes concurre to the worke of Iustification or saluation, the holy Scripture sometyme attributeth it to one, sometymes to another. To obedience: *He was made to all that obey him, cause of eternall saluation*. To Hope: *By hope we are saued*. To Feare: *The feare of our Lord expelleth sinne*. To Almesdeeds: *Almesdeedes deliuereth from death*, because ech of them, if nothing els be wanting

Hebr. 5. v. 9. *Rom.* 8. v. 24. *Eccles.* 2. *Tob.* 12. v. 9.

ting is sufficient to saue vs, and so fayth acheiueth our saluation, if we be not defectiue in other things required thereunto, or rather because it is the first supernaturall habit, origen, or roote of life, which springeth and bringeth forth the liuely motions of all other vertues, and for this cause our iustification is more often assigned to fayth, then to any other vertue: neuerthelesif it fayle, dye, or be lost (as in the next Controuersy I shall proue it may be) it procureth not the health of our soules, to which it was ordeyned.

11. The last troupe of their misapplyed sentences, which retyre vnder the standard of Gods care and protection, for security of saluation, are: *My sheep heare my voice &c. and they shall not perish for euer, & no man shall plucke them out of my hands*: Christ prayed for the faythfull, that they might be *all one with him*, and no doubt obtayned it: affirmeth it impossible for *the elect to be induced into errour*: *VVhom he hath predestinated he hath called, and whome he hath called he hath iustifyed and glorifyed: He confirmeth and strengthneth them vnto the end*. I answere, heere is a new throng of witnesses, but no euidence brought in our Protestants behalfe. For they are all verifyed of the elect in generall, that they shal not perish, but be preserued and glorifyed in the end, into their harts he striketh his feare, with them he maketh his euerlasting couenant, but heer is no word or syllable, that this or that man in particuler is one of them, he may be in the number of such as are outwardly called: *For many are called, but few elect*. He may be also inwardly iustifyed for a tyme (which yet *S. Augustin* auoweth to be vnknown to him) but that he is one of the happy band of those, who are called according to purpose, and eternall election of God, is an inscrutable mystery, *fit and expedient* (sayth the same S. Augustine) *to be hidden in this place, where elation and pride is so much to be dreaded &c. That all euen those who runne may feare, whilest it is concealed who shall ariue to the goale.*

Ioan. 10. v. 28.
VVhitak. l. 8. aduers. Duræum.
Abbot c. 3.
Ioan. 17. v. 20. 21.
Matth. 24. v. 24.
Rom. 8. v. 30.
1. Cor. 1. v. 8.
Aug. serm. 16. de verb. Apostol.
August. tom. 7. de corr. & gra. c. 13.

12. In like manner to answere the authorityes of the Fathers, foure obseruations are carefully to be noted. First, that they auouch vs certeine *of Gods grace*, as S. Gregory

gory Nazianzen doth, *certaine of saluation.* S. Ambrose, *Of remission of sinnes.* S. Bernard, *Of finall perseuerance?* S. Augustine, to wit, conditionally, if we keep the commandements, if we striue manfully against vice euen to the end &c. Secondly they speake sometyme of the certainty of hope and confidence, not of the certainty of fayth, or of the certainty only of human fayth by probable coniectures, not of diuine and supernaturall. Thus S. *Hierome*, S. *Augustine*, S. *Leo*, and S. *Gregory* in the places heere quoted. Thirdly they say that we are infallibly assured of our Christian fayth, whereof S. *Denis* writeth, or of Christs perpetuall raigne in the empire of his Church. Of which S. Augustine, affirming: *That no man ought to preach that with trepidation and feare, of which he ought not to doubt*, or of the article of our resurrection, and Gods future kingdome, of which S. Hilary: *The kingdome of heauen, which our Lord professed to be in himselfe, his will is, that it be hoped for without any doubtfullnes &c.*

Nazian. in orat. conso. in grand. Ambros. serm. 5. Bernar. ser. 1. de annũ. Auguſt. tract. 22. in Ioan. Hier. in c. 6. ad Galat. Auguſt. tract. 5. & 8. in epiſt. Ioan. & in pſal. 4. Leo hom. 2. de feſt. Paſ. Greg. 34. in Euang. Dionyſ. de diuin. nom. c. 7. Aug: in pſal. 88. Hilar. in c. 5 Matt. Cypr. con. Demet. Aug. ſerm. 28. de verb. Dom. Bernard. ſerm. 59. in Cant. de Euang. Septuag. pan. ſer. 31 & ſer. 5. de dedic. Eccl. Con. Trid. ſeſſ. 6. c. 9.

13. Lastly the Fathers often inculcate the infallible certainty of Gods help and concurrence on his part, of his generall promises, of the merits of Christ, of the power of the Sacraments &c. and in this sense they bid vs rest assured of saluation. So S. *Cyprian* when he sayth: *There is with vs a strength of hope, and stedfastnes of fayth &c. a soule alwayes secure of God to be our God.* S. Augustine: *To presume of Christs grace is not arrogancy, but Fayth.* S. Bernard: *I know whome I haue beleeued, and I am certaine or sure, because he hath adopted me in great loue, because he is true in his promises &c.* Yet this withstandeth not, but that we may doubt, and feare, least there be some lets and impediments for want of disposition on our side, which the thrice venerable Councell of Trent hath enacted in these wordes: *As no pious man ought to doubt of the mercy of God, of the merits of Christ, of the vertue and efficacy of the Sacraments: so euery one whilest he considereth himselfe and his owne proper infirmity, and indisposition may tremble and feare, whether he be in grace or no.* The soundnes of this distinction in mistrusting our owne weaknes, and imbecility only, not the goodnes and bonity of God,

is worthy to be marked: for theron dependeth the whole decision of this our debate, and the ignorance, or inconsideration thereof in our Aduersaryes, is well obserued by M. Doctour *Stapleton, to be the very root and seminary of all their heresyes.* Touching this point, God giue them grace to see, and humility to acknowledge it before it be too late.

Stapleton. l. 9. de iustific. c. 11.

THE

THE XXV.

CONTROVERSY

DECLARETH

That true Fayth, or Iuſtice once had, may be loſt: againſt Doctour Whitaker, *Doctour* Fulke, *and Doctour* Abbot.

CHAP. I.

ANOTHER licentious, or Iouinian Paradoxe, which bolſtereth the former preſumption, or vayne ſecurity of our Sectaryes, is, that their liuely fayth, grace, and righteouſnes once had, can neuer be extinguiſhed, or taken from them. He that is once the child of God, and beleeueth aright, is ſure to continue ſtil in his fauour, whatſoeuer villanyes he after commit. *For he that ſtandeth* (ſayth Fulke) *by the grace of God, wherof he is aſſured by a liuely fayth, cannot fall.* Whitaker: *Fayth is either perpetuall, or els it is none at all, either it perſeueres to the laſt breath, or els that which is eſteemed for fayth, is but ſome fancy.* M. Abbot: *VVhere there is true repentance, fayth, iuſtification, knowledge of God, there infallibly*

Fulke. in c. 21. ad Rom. ſect. 2.
VVhitak. in his answere to be 8. reaſon of M. Campian. f. 236.
Abbot c. 3. ſect. 10. f. 322.

infallibly followeth perſeuerance to the end. Hence they inferre, *that ſinnes are not hurtfull to him that doth beleeue: that King Dauid was the ſonne of God, when he committed adultery:* But if no man can looſe the fayth, and conſequently with them, the iuſtification and charity he once truly inioyed, what meane theſe words of holy Writ?

VVhitak. contro. 2. q. 5. p. 236. Fulk in c. 3. 1. Ioan. ſect. 5.

2. *Hauing fayth, and a good conſcience, which certaine repelling haue made ſhipwracke about the fayth: In the laſt tymes certeine ſhall depart from the fayth. The root of all euill is couetouſnes, which certein d. firing, haue erred from the fayth. I haue againſt thee a few things, both becauſe thou haſt left thy firſt Charity: their ſpeach ſpreadeth as a canker, of whome is Hymeneus, and Philetus, who haue erred from the truth.* And of *Symon Magus* it is written: *Symon alſo himſelfe beleeued,* who after not withſtanding became an Archheretike, a reprobate, and miſerably periſhed. D. *VVhitaker*, D. *Abbot*, *Fulke*, and their fellowes reply: That neither *Symon Magus*, nor any of the reſt, who fell from their fayth, did euer truly beleeue with a liuely fayth, but only with a *fruitles, dead, and counterfeit.* Thus our Proteſtants. The Apoſtls, the Euangeliſts otherwiſe. To whom ſhal I giue credit? to S. *Luke*, to S. *Paul*, or to *Fulke*, to *VVhitaker*, to *Abbot*? S. Luke ſayth: *That Symon Magus alſo beleeued, & cleaued to Philip,* matching him with the reſt who did truly beleeue, and explicating the fruit of his true beliefe, *that he was aſtonished with admiration.* S. Paul blamed certeine who departed from their fayth, erred from the fayth, made ſhipwracke about the fayth, which he would neuer haue done, if they had only forſaken a counterfeit fayth, or els ſhew vs any one place in the whole corps of holy Scripture, where men are commended, or recorded by the holy Ghoſt, to haue beleeued the preaching of the word; with a fruitles, and counterfeit, or reprehended for departing from a fruitles fayth. And to put the matter out of doubt, S. *Paul* againe hath theſe words: *It is impoſſible for them that were once illuminated, haue taſted alſo the heauenly gift, and were made partaker of the holy Ghoſt, haue moreouer taſted the good word of God, and the powers of the world to come and are fallen, to be renewed againe to pennance.* I cannot ſtand to exaggerate the heynous gloſſe,

VVhitak. in his anſwere to the 1. & 8. reaſon of M. Campiã l. 8. aduerſ. Duræum. Abbot c. 3. Fulke in c. 1. ad Tim. ſect. 2. Act. 8. v. 13.

Hebr. 6. v. 4.

gloſſe, which *Fulke*, and *Caluin* heretically frame vpon theſe words, more hatefull and enormous, then the impiety of the Nouatians, who miſconſtruing the aforeſayd paſſage, taught it impoſſible for them that reuolt after Baptiſme into a deadly and notorious cryme, to be after receaued by pennance into the lap of the Church. But *Fulke*, and his Sectaryes, more cruell then they, barbarouſly maintaine, that he who wholy falleth frō his faith and once maliciouſly abandoneth Chriſt by willfull hereſy, or Apoſtacy, can neither be admitted heere by true repentance into the boſome of the Church, nor (which is worſe) euer hereafter to the mercy of God, contrary to theſe expreſſe ſentences of holy Scripture: *If the impious ſhall do pennance for all his ſinnes, which he hath wrought &c. liuing, he ſhall liue, and ſhall not dye. Euery one that ſhall inuocate the name of the Lord, ſhallbe ſaued. Let the impious forſake his way, and the vniuſt man his cogitations, and returne to our Lord, and he will haue mercy on him.* Which I might ſtrengthen with the authorityes of S. *Ambroſe*, S. *Hierome*, and S. *Auguſtine*, but I am to proſecute the matter in hand. And touching theſe Apoſtata's of whom S. *Paul* mentioneth, I aske our Reformers, whether they were euer implāted into Chriſt by iuſtifying fayth, or by the beames of ſanctification, and renouation only, which they impiouſly diſtinguiſh from the beautifull rayes of iuſtice, graunt they were once vnited vnto him by a liuely fayth, as euery member, euery verſe of the ſentence ſeemeth to demonſtrate, ſaying: *they were once illuminated* with the light of Fayth, *haue taſted the heauenly gift*, that is as S. *Chryſoſtome* interpreteth, *the remiſſiō of ſinnes*, which if Proteſtants alſo allow, where then is the ſecurity they promiſed to the iuſtifyed of neuer falling? Where is their certainty of ſaluation, when theſe iuſt perſons, after the abundance of heauenly ſweetnes, haue tumbled backe into ſuch irremediable Apoſtacy, as they can neuer as long as Proteſtants may ſit in iudgment, recouer Gods fauour againe, neuer haue any poſſible means to obtayne mercy, or purchaſe ſaluation. But if *Fulke* and his fellows cauill and ſay, that they were only ſanctifyed

Fulke in c. 6. ad Hebr. ſect. 3.
Calu. in idem cap.
Ezech. 18. v. 21.
Ezech. 33. v. 15.
Iſa. 1. & 55.
Ioel. 2. v. 32.
Iſa. 55. v. 7.
Ambroſ. l. 2. de pœnit. c. 4.
Hier. ep. ad Ocean.
Auguſt. l. 1. retract. c. 19.
Chryſ. in eum loc.

and renewed by the grace of the holy Ghoſt, through the merits of Chriſts paſſion, yet not truly iuſtifyed, which is impoſſible, at leaſt to proppe vp one, they vndermine many ruinous caſtles of their owne defence, to wit, that ſome not predeſtinate, but plainly reprobate, may be inwardly regenerated and new borne in Chriſt, that internall renouation is no infallible ſeale of Gods election, that the grace of iuſtification which Chriſt purchaſed by his death, is common otherwhile to the reprobate, as wel as to the elect, all repugnant to the principles, which they themſelues defend.

3. Laſtly if they anſwere with *Caluin* (for their replyes are as various and different as their fancyes) that those Apoſtatas were neuer truly ſanctifyed, *but only ſprinkled with ſome ſmacke, or reliſh of grace, ſhined on with ſome ſparkes of light, lightly ouerwashed, not throughly ſoaked in the waters of heauenly bleſſing.* So he wantonly dallyeth with the oracles of God, labouring to peruert them with his ſimpering ſpeaches: But let him open his mouth & tell me plainly, whether thoſe ſparkes of light, or reliſhes of grace, were any the leaſt drams, or particles of true renouation, and inward iuſtice, or not? If they were, they expelled ſinne, and iuſtifyed them for the tyme; if not, how fell they from that which they neuer enioyed? How doth the Apoſtle teach it impoſſible for them to be *renewed againe*, who neuer receaued any renouation at all. How were they *illuminated*, how taſted they *the heauenly* gifts, the powers of the world to come*, how were they *made partakers of the Holy Ghoſt*, who lay ſtill oppreſſed with the darknes of vice? I am aſhamed to ſee theſe new Euangeliſts boaſting of Scripture, and yet oppoſe themſelues ſo obſtinatly againſt it, and againſt the venerable Conſiſtory of all expoſitors, both ancient and moderne (heretiks only excepted) who albeit they vary in the manner, yet all agree in interpreting S. *Paul*, of theſe Apoſtata's looſing and recouering iuſtice, their only difficulty & variance is, in explicating what he meaneth by the word impoſſible. For *S. Anſelm, Hugo, Dionyſius*, and *Lyranus*, with many late writers expounding

Calu. in c. 6. ad Hebr. v. 4. & l. 3. Inſtit.

* *Grecè* ὑπερφυὲς *id eſt ſupercæleſte donum.*

pounding him of true renouation to their former grace, through the vertue of pennance, by the word (impoſſible) vnderſtand very hard and difficile for thoſe vngratefull, and malicious Apoſtata's, after ſuch lights, graces, & benefits receaued willfully reuolting to recouer Gods fauour againe by vnfaigned ſorrow and perfect repentance. But *S. Chryſoſtome, S. Hierome, S. Ambroſe, S. Auguſtine, Sedulius, Primaſius, Theodoret*, and others interpreting S. Paul of renouation by the penitentiall Water of Baptiſme, take the word (impoſſible) properly, as though the Apoſtle ſhould extend his ſpeach to all ſuch, as fall after they haue beene purifyed by the lauer of regeneration, and ſhould affirme it impoſſible for them to be repaired againe in that full and plenteous manner to receaue a new remiſſion and perfect indulgence from all, both fault and punishment due to their ſinnes, by the benefit of that pretious and all-ſauing liquour, which is moſt true, although the former expoſition ſeemeth more literall, and both maintaine the right of our cauſe.

Chryſ. in eum locum. Hier. l. 2. cont. Iou. Ambroſ. l. 2. de pœn. Auguſt. in inchoatione ep. ad Rom. Sedulius, Primaſius, & Theod. in eum loc.

4. Furthermore the Apoſtle ſayth: *I chaſtize my body, & bring it into ſeruitude, leaſt perhaps when I haue preached to others my ſelfe become a reprobate*. Which reprobation from God & vtter extirpation of grace, *if S. Paul feared, how much more we* (ſayth S. Chryſoſtom) *heere may, we lambes tremble* (quoth another) *when the ramme, the guide of the flocke muſt ſo labour and punish himſelfe*. For in lieu of chaſtize, the Greeke hath ὑπωπιάζω, which *Paulinus*, and *Eraſmus* tranſlate, *liuidum facio*, I make blacke and blew. S. *Peter* witneſſeth the ſame with *S. Paul*: *It was better for them not to know the way of iuſtice, then after the knowledge to turne backe from that holy commandment, which was deliuered to them*. Where according to S. *Auguſtine*, he writeth of them: who once enioyed and were after depriued of iuſtifying grace. And *S. Peter* explicating himſelfe ſtraight way after, affirmeth: *That of the true prouerbe is chaunced to them, the dog returned to his vomit, and the Sow waſhed into her wallowing in the mire*. Likewiſe the Prophet Ezechiel: *If the iuſt man turne away himſelfe from his iuſtice, and do iniquity according to all the abhominations, which the impious*

Chryſ. bo. 1. in c. 3. ad Philip. & hom. 23. 1. ad Cor. Auguſt. apud Petrum Lumbard. in hunc locū. Paulin. ep. 58. ad Aug. 2. Pet. 2. v. 21. Aug. de fide & oper. c. 14. 15. 2. Petr. 2. v. 22. Ezech. 18. v. 24.

vſeth

vseth to worke, shall he liue? Yet least *Fulke* should reply, that he may returne away for a tyme, but shall be sure to returne before he dye, it followeth in the same place: *All his iustice which he had done shall not be remembred in the preuarication which he hath preuaricated, and in his sinnes which he hath sinned, in them he shall dye.* Can there be more cleare testimonyes.

5. Neuertheles if any simple and bewitched Sectary should be so miserably inueagled by these charming Ministers, as one in *Geneua* was by *Caluin*, who openly protesteth: *That if S. Paul should preach at the same tyme with Caluin, he would leaue Paul, and giue eare to Caluin.* So least any beguiled soule should rather follow the construction of some glosing *Fulke*, then the playne text of *Ezechiel*, of S. *Peter*, and the assertion of S. *Paul*, I will add heereunto the testimony of Christ, that his authority may outcountenance the follyes of their greatest Rabbyns. Our Sauiour speaking of some, who with ioy receaue the word, and haue no roots, giueth the reason heereof, saying: *Because for a tyme they beleeue, and in the tyme of tentation they reuolt.* Which beliefe of theirs, Christ compareth notwithstanding with the liuely fayth of such, as bring forth a haruest of fruit, therfore it was not dead and counterfeit for that short tyme which with ioy they beleeued and receaued the word.

Zanchius ep. ad Visc. testifyeth this of a Geneuian Protestāt.
Luc. 8. v. 12.
Ezech. 20. v. 12.
Greg. l. 32. mora. c. 28. alias 24. 25.
Basil in psal. 32.
Hier. in c. 3. Ozee.
Damas. l. 2. de fide c. 3.
Prosper. de vita contempl. c. 3.
Anselm. in l. de casu diabol. c. 4. 17. & 27.
1. Reg. c. 9. v. 2.
2. Reg. 12. v. 25.
1. Reg. 15. v. 15.

6. Besides *Luciser* was once iust when he was *the signet of Gods similitude, full of wisedom, and perfect in beauty, when he walked in the midst of fiery stones*, as S. *Gregory* collecteth out of those places, with whome *S. Basil, S. Hierome, S. Iohn Damascen, Prosper*, and S. *Anselme* accord in the same opinion: *Iudas also* (sayth S. Hierome) *was once a good tree.* And *Adam* was without doubt in the state of innocency, yet the former two eternally perished, and the later for a tyme was wholy depriued of the seed of Grace. So was King *Dauid* in the tyme of his adultery and murder. *Saul* was once a iust man when the holy Ghost commended him, as *chosen and good.* King *Salomon* was highly in the fauour and grace of God, when he was styled by the name of *amabilis Domino*, amiable to our Lord, because our Lord loued him: yet the

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one of them dyed after an reprobate, as the Scripture doth insinuate, the other is also thought to be damned by S. Cyprian, and by S. Augustine, and much doubted of by others. S. Bernard egregiously argueth and convinceth this matter out of that passage of S. Luke: They believe for a while but in time of tentation they depart. From whence, saith he, whether do they depart? From faythe certainly to infidelity. Against Iaskes. Could they be saued in that faythe, or would they not? If they would not, what injury to our Saviour, or what delight to the tempter, that they depart from hence, whence saluation is? For neither doth our Sauiour desire anything, but saluation, nor the malignant (Spirit) enuy any thing but saluation. But if they could, how are they either without Charity, seeing as they are in that faythe, saued without charity? Saluation cannot be had, nor forsaking faythe damne, also forsake charity? Whereas Charity and infidelity cannot stand together? Seeing therefore we depart from faythe, because charity is wanting, and by consequence from saluation, because our Sauiour reioyceth it. From whence we conclude, that from Charity also, without which saluation cannot be obtayned. His before S. Bernard victoriously, wrasteth in our behalfe, with such perspicuity of wordes, neuer enough no, gloze, with such pregnancy of reason, as admitteth no reproofe.

(a) Cypr. l. 2. ep. 3. Aug. l. 1. de corr. & gr. c. 8. Bern. ep. 42. ad Henric. Archiep. Luc. 8. 13.

7. Moreouer we are often exhorted to stand stedfast in our calling, to remayne constant to the end, least we loose the goale of euerlasting blisse. As: Hold that which thou hast, that no man take thy crowne. S. Iohn, againe: Looke to your selues, that you loose not the things which you have wrought. S. Paul: He that thinketh himself to stand, let him take heed least he fall. It is possible then for a man so to fall, as he may wholy fall away from God, and be depriued of his crowne, or els these admonitions were to no purpose, to as little purpose, as these conditionall propositions: He that striueth for the mastery is not crowned, vnles he fight lawfully. If we suffer with him, we may be also glorified with him: He that shall persaue to the end, he shall be saued. If wholoeuer hath the grace of God, shall sure fighe manfully, shall be sure to suffer with Christ, sure to persuere to the end. Wherein if you expect the sentence of the most (a) faythfull herald of all truthe: Of (b)

Apoc. 3. v. 11. 2. Ioan. 2. v. 8. 1. Cor. 10. vers. 12. 2. Tim. 2. Rom. 8. v. 17. Matth. 10. v. 22. (a) Calu. instit. l. 3. c. 3. §. 10. (b) Doctor Coustl in his booke against M. Burges;

the chiefeſt Doctour that euer was, or ſhall be excepting the Apoſtles; (c) *Of that manly-piller, that glorious Saint, that euer admired Auguſtine,* he ſayth: *It is to be beleeued that ſome of the children of perdition receiuing not the gift of perſeuerance vnto the end, do beginne to liue in fayth which worketh by Charity, and for a tyme do liue faythfully and iuſtly, and after fall.* And in another place: *Although* (quoth he) *holy men are certaine of the reward of their perſeuerance, yet of their owne perſeuerance they are found vncertaine. For what man can know that he ſhall perſeuere, and hold on in the action, and increaſe of iuſtice vnto the end, vnles by ſome reuelation he be aſſured therof from him, who of his iuſt but ſecret iudgment, doth not informe all men of this matter, but deceaueth none.* To which M. Abbot replyeth as before, *that we haue no certainty, or aſſurance of theſe things by apprehenſion or light of fleſh and bloud, by ſenſe, reaſon, or plaine appearance, but by fayth &c.* Neither is there any neceſſity to reſtraine S. *Auguſtines* wordes to extraordinary reuelation. No? Why doth S. *Auguſtine* then expreſly exclude not only the naturall knowledge of ſenſe and reaſon, but the ſupernaturall intelligence of ordinary fayth, affirming them to be ſo vncertaine of their owne perſeuerance as they are certain of the reward therof: but they are certaine of the reward not by reaſon or plaine appearance, but only by aſſurance of fayth: Therefore they are vncertaine, whether they ſhall perſeuer euen by the ſame knowledg which proceeds from fayth, neither can they poſſible know it, vnles they be enlightned aboue the courſe of ordinary beleeuers. Secondly S. *Auguſtine* diſcourſeth there, of holy men indewed with iuſtice, which they cannot haue without ordinary fayth, and yet he teſtifyeth of them, that they could not know whether they ſhould perſeuere and go forward in the way of iuſtice without reuelation, therefore he muſt needs be vnderſtood (maugre M. *Abbots* outfacing the contrary) not of the ordinary reuelation of fayth, which they had, but of ſome ſpeciall and extraordinary which they had not. It were too long to lay before you the agreement heerein of S. *Chryſoſtome*, S. *Hierome*, S. *Gregory*, S. *Bernard*, *Proſper*, and others.

(c) *Syr Edwa. Hob in his Counter. pa. 28.*

Auguſt. de corr. & gra. c. 11. Aug. l. 11. de ciuit. Dei c. 12.

Abbot in his defence c. 3. ſect. 12. pa. 337.

Chryſ. hom. 5. in c. 1. ad Tim. & l. 1. de compun. cordis.

§. Therefore to conclude; *Luther* ſome few yeares ſince

since stayned his breath with this contagious speach, *That the faythfull man cannot perish, if he would, how wickedly soeuer he liue, vnles he cease to beleeue*, which the whole Christian world then abhorred, as the furnace of licentiousnes, as the mouth of hell. But his disciples more pernicious then he, dare now auerre, that he cannot only not perish, vnles he forsake his fayth, but that he cannot at all forsake his fayth, that he cannot by any deboysnes, by any lasciuious and wanton demeanour, be finally abandoned and cast off from God. *For though the iustified by occasion fall, yet they neuer so fall, but that his seed remayneth in them. And his hand is vnder to lift them vp againe.* In the section before he openeth his meaning in this sort: *When we say that the regenerate man is neuer wholy cut of from Christ, we meane in touching inward and spirituall grace.* Another of that crew: *Though all sinne be against fayth, and Charity, yet we do not hold that either fayth, or charity in them that are iustified is vtterly lost by deadly sinne.* Likewise: *He which is borne of God, cannot be void of loue toward his neighbour, though he sinne particularly against the rule of charity.* If *Beelzebub* should send his preachers abroad, could he desire a fitter Ghospeller, a more zealous promoter of his kingdome, then this? a more ready to further iniquity, to smother the truth of Christ, and splendour of his Ghospell? which quite oppositely preacheth: *He that loueth not abideth in death: whosoeuer hateth his brother is a murderer: And you know that no murderer hath life euerlasting abiding in him selfe.* What is this life euerlasting, but the inward and spirituall grace? the inherent charity, the seed of God, springing vp to eternall life? Which the holy Euangelist S. *John* denyeth to abide in him that sinneth against the rule of charity, contrary to the auouchment of this new Euangelist. Of him I say and some other his confederates: for all are not attainted with so mischieuous a corruption. Doctour *Feild* interpreting the recited words of *Luther*, *A man cannot perish though he would, and how wickedly soeuer he liue, vnles he cease to beleeue*: *Luther* (quoth he) constantly teacheth, *that iustifying fayth cannot remaine in that man that sinneth with full consent, nor be found in that soule wherein are peccata vastantia conscientiam*

Hier. ep. 127. ad Fabiol. & l. 1. comm. in c. 7. Matth. Greg. l. 6. in 1. Reg. Bernar. ep. 107. Prosp. l. 2. de vocat. gent. Luth. de capt. Babil. c. de Bapt. Abbot c. 3. sect. 10. fol. 311. 1. Ioan. 3. v. 9. Psal. 17. v. 24. Sect. 9. f. 118. Fulke in c. 13. 1. ad Corinth. 15. Fulk in c. 3. ep. Ioan. sect. 5. 1. Ioan. 3. v. 14. & 15. Feild l. 3. c. 22. fol. 113.

scientiam

scientiam, as Melancthon speaketh following Augustine, that is, sinner raging, ruling, preuayling, laying wast and destroying the integrity of conscience which should resist against euill, and condemne it: This is all then that Luther sayth, that no wickednes, which with fayth may stand can hurt vs, as long as fayth continueth, but if sinne once become regnant, and so exclude fayth, we are in the state of damnation. Heere you see that fayth may be lost, that the iustifyed may fall into the state of damnation, and vtterly perish.

In the summe of the Confer. before the Kings Maiesty f. 41. 42. fol. 44. & fol. 30.

9. More plainly Doctour *Overall* then Deane of *Pauls* in the publique cōference at *Hampton* Court, setteth down his iudgment, *namely that whosoeuer (though before iustifyed) did commit any grieuous sinne, as adultery, murder, treason, or the like did become, ipso facto, subiect to God wrath and guilty of damnation:* whose opinion his Maiesty with his Princely censure most iudiciously approued, and taxed the contrary, as a *desperate presumption*, with whome the greatest and learnedest part of *Vice Assembly* in all likelihood consented, therefore I might haue spared this my labour, if by the retchlesnesse of inferious officers, that execrable doctrine had not beene printed anew, nor permitted to be sould, and spread abroad in former writings, which because the secret fauourites of dissolute security are willing to dissemble, I must be as carefull to destroy the rest of their hold affiance, which are these Texts of Scripture: *He that shall drink of the water that I will giue him shall not thirst for euer: All that the Father giueth me shall come to me, & him that cōmeth to me I will not cast forth.* Euery branch *that beareth fruit the Father purgeth, that it may bring forth more fruit: He that hath begun a good worke in you will perfect it: Without repentance are the gifts and vocation of God.* Therefore whome he once iustifyeth, whome he once inoculateth in the stocke of life, he pruneth, cultiuateth, and neuer suffereth to perish, or decay.

Joan. 14. v. 14. & 14. Joan. 6. v. 37. Joan. 15. v. 2. Philip. 1. v. 6. Rom. 11. v. 29.

Maldon. in 22 loca.

10. To all these passages, I answere as *Maldonato* doth: to the first and second out of *Rupertus* and others, that they only declare the condition of God, the benignity of Christ, and nature of his grace, that it is not like our corruptible water, which is disgested, consumed and

dryed

dryed vp in tyme, tormenting them againe with thirst who drinks thereof: but the spirituall water of the holy Ghost neuer perisheth, is neuer consumed, is of that incorruptible property of it owne nature, that it maketh vs neuer to thirst any more, it is a liuely spring which of it selfe spoureth vp to the mountaine of eternall blisse. So Christ of his owne benigne and soueraigne clemency, casteth off none, but imbraceth all that repaire vnto him: God the Father is ready to cut off all superfluityes from the mysticall boughes which grow in his Sonne, he is ready to bring to perfection the worke he hath begun, neuer willing to reuoke his gifts, vnles we by sinning make our selues vnworthy, vnles we destroy his building breake our selues off from that heauenly vine, flye from vnder his wings, vomit out his graces infused into vs, then the fruites not his, nor any defect in his grace, but the whole blame lyeth vpon vs, who willfully procure vnto our selues these euils.

1. Loue are Aduersary makes a new sally out against vs, and contends, that we being once quickned with the seed of life, and throughly soaked with the dew of heauen, cannot vnles barren with the sterility of sin, cannot renounce our georgeous vestures of life. *For euery one that is borne of God committeth not sinne, because the seed of him abydeth in him, and he cannot sinne, because he is borne of God.* Againe, *I will make an euerlasting couenant with them, and will not cease to doe them good: I will put my feare into their hearts, that they shall not depart from me.* So Maldonat grossely reades it, whereas the passage it selfe truly translated, hath no difficulty at all. For it is either vnderstood of the Church in generall, which God will neuer cease to protect, or of his forwardnes (as much as lyeth in him) to afford sufficient meanes to all the members thereof, *that they* * *reuolt not from him*, as the Hebrew, Greeke, and Latin wordes manifestly betoken. To the former two which *Iouinian* pressed, for the bolstering of his heresy: *that the faythfull once regenerated, could neuer sinne any more*, I answere with *S. Augustine, S. Hierome, Dydimus* and Venerable *Bede*, that he who is borne of God cannot sine,

1. *Ioan.* 3. v. 9. *Matt.* 7. v. 18. *Iere.* 32. v. 40. *Abbot f.* 268. & *Vbitak. l.* 8. *f.* 318.

* *The hebrew Lebiltisurmunilai, ad non recedere à me. The Greeke μὴ ἀποστῆναι ἀπ' ἐμοῦ. The Latin ut non recedant à me. That they reuolt not from me. Aug. de nat. & gratia 54. l. 2. de peccat. & rem. c. 7. de gra. Christ. c. 21. & tract. 5. in epist. Ioan. Hiero. l. 1. aduers. Pelag. & 2. ad Iou. & l. 1. comm. in 7. c. Matt. Dydim. & Beda in illum locū Ioan.*

whileſt he perſeuereth the child of God, and retayneth in his ſoule the fire of Charity, which is repugnant to all ſinne, or rather that he cannot ſinne as long as he liueth, and worketh according to his new, and diuine regeneration receaued from aboue, and that the good tree cannot of his owne nature produce euill fruits, no more then the ſower, and vnſauoury crab, affoard from his owne naturall iuyce, or radicall diſpoſition, any other then vnſauoury: yet as by ſome other accidentall quality or forraine graffe, the one may yeild ſweet fruits, & the other ſower; ſo albeit as S. *Auguſtine* ſayth: *We may if we will not ſinne, through the force of grace, & as far forth as we abide in it,* notwithſtanding, by the infirmity of the fleſh, malice of will, or corruption of nature, it is in our power grieuously to offend, and ſlide backe from God.

Aug: de nat. & grat. c. 14. Poſſumus ſi volumus non peccare propter vim gratiæ & in quantum in ea manemus.

13 That which *Whitaker*, and his fellowes oppoſe out of S. *Chryſoſtome*: *The grace of God hath no end, it knoweth no full point, but it maketh progreſſe vnto greater*, choaketh on hereſy of their owne, *that true iuſtice increaſeth not, but ſtandeth at a ſtay*, and maintaineth the truth of our contrary doctrin, that ſeeing grace & iuſtice are beames participated from the illimited fountaine of Gods iuſtice, they may be dayly augmented, by new meritorious deeds with new acceſſe of grace, after which manner it is true, that it had no end, knoweth no full point, ſtil maketh progreſſe to greater by multiplying greater ſtore of good works. The reſt of the Fathers, to whome our Reformers lay claime, are ſemblaly quitted: otherwiſe they ſpeake of the certayne perſeuerance of the elect in generall, or els they meane that grace, fayth, and iuſtice are perpetuall of their owne natures, and alwayes flouriſh with the ſpring of vertues, vnles we blaſt them in their buds, or ſuffer them to be ouergrown with the weeds of ſinne.

Chryſ. in c. 3. ad Rom.

Whitak. in his anſwere to the 8. reaſon of M. Campiã l. 8. aduerſ. Duræum. fol. 625.

THE

THE XXVI. CONTROVERSY,

WHEREIN

Is taught, that the Faythfull by the help of Gods grace do some workes so perfect and meerely good, as they truly please the diuine Maiesty: against Doctour Whitaker, *Doctour* Fulke, *and Doctour* Abbot.

CHAP. I.

THERE be three false principles or tottering grounds among the articles of Protestants credulity, whereupon they build the impossibility of keeping Gods Commandments, which I must first raze to the ground before I begin to establish the possibility (if not facility) we haue by Gods grace, to obserue them. The first is, that we can do nothing, *entierely and perfectly good which may either please God, or fulfill his law.* The second is, *that all the actions & thoughtes of the iust are stayned with sinne, & euery sinne little or great, wittingly or vnwittingly done, is a breach of the law.* The third, that

Abbott. 4. sect. 44. f. 580. VVhitak. in his answere to the 8. reason of M. Camp. VVhitak. l. 8. aduers. Duræum. Fulke in c. 7. ad Rom. sect. 6. & 10.

that not only our consent to euill motions which inuade our minds, but the very inuasions and prouocations themselues, which voluntarily assault us, are true preuarications and formall transgressions. Hence our Ghospellers deduce, that seeing euery action we performe, is defiled with the blemish of sinne, we are so far from obseruing, that we violate the law in whatsoeuer we do.

Abbot in his defence c. 4. sect. 10. fol. 559.

2. From such detestable and hellish premisses, I do not wonder so damnable a conclusion is inferred: for to commence with the first point: Is it not iniurious to the vnspeakable goodnes of God, for him to intreate, to command, to afford vs his helpe, to performe good workes in this fraile and weake estate, and yet not to be pleased with our working of them? Is it not repugnant to sacred Writ, which commendeth some holy men as perfect and gratefull to God, mentioneth some workes acceptable to him, and yet to deny this approued verity? The Prophet Malachy sayth: *The sacrifice of Iuda, and Hierusalem shall please our Lord.* S. Paul calleth almesdeedes bestowed on him in prison: *An odour of sweetnes, an acceptable sacrifice pleasing God.* S. Peter exhorteth vs: *to offer spirituall hostes acceptable to God,* commendeth *the incorruptibility of a quiet and modest spirit, which is rich in the sight of God: Rich not before men,* sayth S. Augustine, *but before God, and where God seeth, there rich.* Ezechias warned by our Lord to prepare himself to death, began thus to implore his mercy: *I beseech thee, o Lord, remember I pray thee how I haue walked before thee in truth, & in a perfect hart, and haue done that which is liked before thee:* & least you should iudge he might be mistaken: Heare what God himselfe auoucheth of some singular men. Of King Ioas: *Ioas did right before our Lord all the dayes that Ioyada the Priest taught him.* Of Azarias: *And he did which was liked before our Lord.* The same of Iosias: *He did that which was liked before our Lord, and walked in all the wayes of Dauid his Father: he declyned not to the right hand, nor to the left.* The quite contrary the holy Ghost affirmeth of Ioachaz. Of Ieroboam: *And he did that which was euill before our Lord.* Of Achaz King of Iuda: *He did not that which was pleasing in the sight of the Lord his God, as Dauid his Father,*

Malac. 3. v. 4.
Philip. 4. v. 18.
1. Petr. 2. v. 5.
1. Pet. 2. v. 4.
August. de decal. & conuen. 10.
Plagarum cum illo c. 7.
4. Reg. 20. v. 3.
4. Reg. 12. v. 2.
Ibidem c. 15. v. 3.
4. Reg. 22 v. 2.
4. Reg. 23. v. 32.
4. Reg. 14. v. 24.
4. Reg. 16. v. 2.

Father. Which compariſons refell M. *Abbots*, and his fellowes diſtinction of meere imputatiue righteouſnes. For as *Achaz*, and *Ieroboam*, did not only euill by imputation of wickednes, but that which was in it ſelfe euil and diſpleaſing to God: So *Ioas*, *Azarias*, and King *Dauid* perfor-med not only that which was right, and good by imputation, but what was truly in it ſelfe, through the benefit of grace, right and acceptable in his ſight.

Fulke loco citat. in c. 13. ad Rom. ſect. 1. in c. 3. ep. 1. Ioã. ſect. 6. Abbot c. 4. ſect. 44. f. 579. & ſect. 49 f. 602.

3. Yea ſayth *Fulke*, & the reſt againe, they did which was good and right, yet *imperfectly, rawly, weakely. For ſo long as we liue heere, charity is neuer perfect in vs as we ought to be, neither can any perfect good work be effected by vs.* But it hath pleaſed the holy Ghoſt to meet with this euaſion too, in terming ſome actions, ſome men alſo perfect in this life: *Noë was a iuſt and perfect man in his generation*, where the hebrew word *Tamim*, deriued from the verbe *Tamam*, ſignifyeth the height and fullnes of perfection, inſo much as *S. Chryſome* writeth of him, *That he was perfect in euery vertue, which was requiſite for him to haue*. S. Ambroſe ſayth: *He was prayſed not by the nobility of his birth, but by the merit of his iuſtice and perfection.* The ſame in effect hath *S. Hierome*, and *S. Gregory*. Likewiſe, that this might not be glozed by the enemy of his perfection, & iuſtice in the eſtimation of men, God witneſſeth of him in the next Chapter: *I haue ſeene thee iuſt in my ſight in this generation*. Behold in his ſight, not in the ſight of men alone. Againe, to *Abraham* our Lord ſayd: *VValke before me, and be perfect*. S. Paul: *VVe ſpeake wiſedome among the perfect*. Our Sauiour: *Be you perfect: if thou wilt be perfect &c.* therefore he might attayne to perfection, if he would. Moreouer of *Patience* in particuler we read: *Let Patience haue a perfect worke, that you may be perfect and entire, fayling in nothing*. Of Fayth: *He* (Abraham) *was not weakned in fayth: In the promiſe alſo of God he ſtaggered not by diſtruſt, but was ſtrengthned in fayth moſt fully knowing*. Of Charity, wherof you haue the raſh verdict of Proteſtãts, that it can neuer be perfect, will you now heare the iudgment of S. Iohn: *He that keepeth his word* (to wit the commandment of our Lord) *in him in very deed the Charity of God is perfected*: If *we loue one another*,

Whitak. l. 8. aduerſ. Duræum. pa. 702. Gen. 6. v. 9. Chryſ. hom. 23. in Gen. Ambr. l. de Noë & Arc. c. 4. Hier. trad. hæbr. in Gen. & Greg. l. 5. moral. & 36. in 3. Iob. Gen 7. v. 1. Gen. 17. v. 1. 1. Cor. 2. v. 6. Matt. 5. v. 48. Item Matth. 19. v. 21. Iac. 1. v. 4. Rom. 4. v. 19. 20. 21. 1. Ioan. 2. v. 5. Ibid. c 4. v. 12.

God dwelleth in vs, and his Charity in vs is perfected. Will you heare the sentence of Christ: *Greater loue then this no man hath, that a man yield his life for his friends*. But this hath beene accomplished by innumerable Martyrs of our Roman Church, they then haue arriued to the highest pitch or degree of Charity. After this sort S. *Augustine* teacheth, *that not only the charity of Christ, but the Charity also of S. Steuen, the charity of S. Paul was perfect in this life*, accordingly in his booke of the perfection of iustice, and els where very often. But most perspicuously S. Hierome: *He is truly and not in part perfect, who disgesteth in the wildernes the discomforte of solitude, and in the Couent or Monastery, the infirmityes of the brethren with equall magnanimity*. Which sentence because the *Madgeburgian* Protestants, could not with any dawbing beimeare, but that the beauty thereof would discouer it selfe: they sprinkle it with the aspersion of an vnfitting, or bastardly kind of speach, and so cassiere it among other of his errours. But these reproachfull censures of such an eminently learned Saint reboūd back with disgrace of the censurers, honour of the censured, and our acknowledged triumph, with which I go on to establish it further with a theologicall proofe.

Ioan. 15. v. 13.

August. tract. 5. & 6 in 1. Ioā. c. 3. Item l. de perf. iust. tom. 3. ex sent. sent. 312. de spir. & lit. c. 5. & vlt. l. de doct. Chri. cap. 39. l. 1. de pec. mer. & remis. c. 13. Hiero. l. 2. comm. in lament. Ieremiæ de Hier. cent. 4. c. 10. col. 1250.

4. It is a strang-grounded opinion among Deuins, that the actuall loue and charity of some feruent and zealous persons heere vpon earth, exceedeth in essentiall perfection, the burning charity of sundry inferiour Saints in heauen, whose Charity notwithstanding Protestants graunt to be perfect: for as the habituall grace of Charity of such as haue exercised many acts of loue, often receaued the sacraments, and augmented their inward habit, surpasseth the grace and renouation of Baptisme, which infants dying before the vse of reason haue only obtayned So their actuall charity which is often answerable to the habituall (and by the help and supply of Gods speciall concurrence may sometyme be greater) surmounteth also the actuall loue of young children, who now reioyce & triumph in the Coure of blisse: such was the loue of our B. Lady, of *S. Iohn Baptist, S. Peter*, & *S. Paul*:

5. To

5. To this Argument of the Schoolemen, I find no reply in any of our Reformers writings, but to the aforesayd passages of Scripture they commonly answere, that the workes of the faythfull are perfect and pleasing to God by acceptation: *They please him* (quoth Whitaker) *as if they were entier and pure, because he looketh vpon our persons, and he doth not make search into the worth, and merit of the worke.* Verily in this later clause you say most truly, he maketh not search into the worth and merit of your workes, which you denounce to haue no merit in them, which you proclayme to be mingled with the corruption of sinne, yet your persons perdy, because you are Protestants, are so amiable in the eyes of that supreme Monarch, that the things you do, delight and content him, as *entiere and pure*, how locuer they be in themselues impure. And whereas the Publicans humility, *Mary Magdalens* teares, the Chananeans fayth, *S. Peters* sorrow endeared them to God, whereas all other good persons are accepted to him by reason of their workes: *He that feareth God, and worketh iustice, is acceptable vnto him*, only Protestants are darlings, as their works are not regarded by reason of their persons. He that sayd to Abraham: *Because thou hast done this thing, and hast not spared &c. I will blesse thee*, blesseth them without reference to their doings: *He that searcheth Hierusalem with lamps*, that is diligently sifteth his holyest Saints, maketh no such narrow scrutiny into his Protestant fauourits: he with whome there is no acception of persons, accepteth the persons of Protestants without any exception. Go you and vaunt of this extraordinary fauour and passe yee without search or examination, to your peculiar heauen. God grant that we and our workes, being weighed in the ballance of Gods iust triall, be not found too light, as *Baltassars* were, or fayling in any duety we are bound to accomplish. Against which M. *Abbot* declameth as a thing impossible, because S. *Augustine* telleth vs: *That there is no example of perfect righteousnes among men: That this is the perfection of man to find himselfe not to be perfect.* To whome he also addeth the authorityes of S. *Hierome*, of *Origen*, calling our righteousnes

Whitak. in his answere to the 8. reason of M. Campiã fol. 251. Wherin are the marginall notes out of his reply to Duræus.

Act. c 10. v. 35.

Gen. 22. v. 16. & 17. Sophon. 1. v. 12.

Abbot c. 4. sect. 45. August. de spir. & lit. c. 35. Aug. de temp. serm. 49. Hier. l. 1. aduers. Pelag. & l. 3. de Pelag. l. 1. ad Mon. Orig. ad Rom. c. 6.

in this life *vnperfect wanting of perfection*, and *an image or shadow of vertues*. Likewise of the Apostles tearming himselfe according to *S. Augustine*, *vnperfect*, *& trauailer to perfection, not as one that was come vnto it*. Thus he, not vnlike the Stoickes, whome *S. Hierome*, and S. *Augustine* reprehend for their doting phrenzy, in cauilling, that he who profiteth in wisedome cannot be sayd to haue any wisedome vntill he come to be perfect therein.

August. cont. 2. ep. Pelag. l. 3. c. 7. Augu. de spir. & lit. c. 36. Hier. l. 1. cont. Pela. Aug. ep. 29.

6. But as concerning the matter in hand, I briefly reply with our Angelicall Doctour *S. Thomas*, and with all other Deuines commenting vpon him: That there is a threefold degree of perfection. The first is of them who are so firmely rooted in charity, as they detest all thinges contrary & repugnant to the law of God, that is al mortall and deadly crymes, by which charity is extinguished: to this degree all the iust who are in the fauour of God attayne vnto. The second, is that which excludeth not only euery grieuous sinne, but as much as our humane frailty with Gods grace can do, euery little imperfection, euery superfluous care, let or impediment, which diuerteth our minds, or withdraweth our harts from the loue of soueraigne goodnes: to this not all the iust but some religious, and zealous persons, by continuall mortification, and abnegation of themselues haue also arriued. The third is, perpetually without intermission, with all the forces and powers of our soule, to be actually carryed away with the supernaturall streames of loue: This only is proper to the Saints in heauen, and not exacted by God of any mortall creature besieged with the infirmityes of flesh and bloud in respect of this our iustice on earth: yea the iustice and perfection of *S. Paul* is tearmed vnperfect, it is an image or shaddow of vertues, it may be sometymes touched with the spots of vncleanes, and therfore of this only the Apostle auouched: *Not that now I haue receaued, or now am perfect*, yet in regard of the former two degrees, he arriued to perfection, and was already perfect, euen by the phrase of holy Scripture, which speaking of the first degree sayth: *He that keepeth his word, in him in very deed the*

S. Thom. q. 24. art. 8. Bannes, Lor. & alij in eun. articul.

Philip. 3. v. 12. 1. Ioan. 2. v. 5.

Charity

Charity of God is perfected. Of the ſecond it is alſo written: *If thou wilt be perfect, go ſell the things that thou haſt, and come, and follow me*. By theſe degrees therefore of perfection, all the obiections may be eaſily warded, which our aduerſaryes bring either out of Scriptures, or Fathers: as when they affirme our iuſtice to be imperfect, defiled, with the touch of impurity, they ſpeake of the firſt degree, ſoyled with the duſt of worldly cares, and too often diſtayned with veniall defaults. When they exhort vs to greater perfection, that is, not to the common of all the iuſt, but to that ſinguler, of the mortifyed and feruent perſons; finally when they teach, that we can neuer be perfect in in this life: it is true, in the laſt acceptation of the word, according to the third degree heer ſpecifyed. Which triple diuiſion of perfection keepeth the aduerſary at ſuch a bay as he knoweth not whither to turne him, how to eſcape, or what to mutter againſt it. *Matth.* 9. v. 21.

THE XXVII. CONTROVERSY

WHEREIN

Our good workes are acquitted from the spottes of sinne: against Doctour Whitaker, *Doctour* Fulke, *and Doctour* Abbot.

CHAP. I.

THIS calumniation is euery where so rife and frequent amongst Protestant writers, as M. *Abbot* spendeth many sections to attach his owne paynes and endeauours iustly, all other mens good workes wrongfully, yea perniciously with the guilty staynе of sinne, and M. *Whitaker* vndertaking the patronage, and approbation of that drunken sentence of Luthers: *All good actions be sinnes, if God be seuere in iudgment, they are damnable sinnes: If he be fauourable, they be but small ones*, auoweth *Luther* sayd this, *and he sayd it truly: for in euery action of a man though neuer so excellent, there is some fault, which may wholy marre the action, and make it odious to God, if that which is done be weighed in the ballance of diuine iustice.*

Abbot in his defence c. 4. sect. 44. 45. 46 Whitak. in his answere to the 8. reason of M. Camp. f. 250 in the translation whereunto is added in brief marginal notes the summe &c. Whitak. ibid. f. 251.

2. But

2. But if *Luther* sayd truly, then as *Durœus* most pithily argueth against M. *Whitaker*, the Apostle S. Paul sayd not truly: *If thou take a wife thou sinnest not*: then S. Peter sayd not truly: *Doing these things you shall not sinne at any time.* S. Iohn sayd not truly; *For this appeared the sonne of God, that he might dissolue the workes of the Diuell.* If there be no worke which is not diuelish and sinnefull, he sayd not truly: *Euery one that is borne of God committeth not sinne.* Neither did S. *Paul* well to compare good workes to siluer, gould and pretious stones, nor did the Prophets, and Apostles well to exhort vs to good workes. Christ did not well as Cardinall *Bellarmine* prosecuteth the argument, saying: *If thy eye be simpl, thy whole body shall be lightsome*, and: *If then thy whole body be lightsome, hauing no part of darknes, it shall be lightsome wholy, and as a bright candle it shall lighten thee.* Where by the eye S. Augustine, and others vnderstand *the intention of man.* By the *whole body*, Maldonate expoundeth, *all his faculyes*, by the *whole* absolutly, of which it is also sayd, *the whole shall be lightsome*, he interpreteth *all his human actions*, which proceed from the powers and facultyes of the soule. All these sayth Christ flowing from the iust, and leuelled by a right intention, to a good end & obiect, are so bright as they inlighten the whole man, so pure and vndotted as they haue *no part of darknes*, no blemish of sinne to destaine them. For which caule he calleth them in another place *light*: *So let your light shine before men &c.*

1. Cor. 7.
2. Petr. 1. verf. 10.
1. Ioan. 3. v. 8.
1. Ioan. 3. v. 9.
1. Cor. 3. v. 11.
Matth. 6. v. 22.
Luc. 11. v. 36.
Augustl. l. 2. qq. Euang. c. 19.
Maldon. in c 11. Luc.
Matth. 5. v. 17.

3. Lastly if *Luther* sayd truely, God himselfe sayd not truly, writing of Iob: *In all these things Iob sinned not with his lips, neither spake he any foolish thing against God.* And in the next Chapter, he calleth him *a right man, fearing God, departing from euill, and retayning innocency.* Whereby it is euident that *Iob* in all his troubles, committed no sinne, neither in thought, word, nor deed: not in word, because he sinned not, *with his lips*; not in deed, because he *departed from euill*; not in thought, because he still *retayned innocency* in his hart. And if we follow the Hebrew Text, all this may be gathered out of the former words of the first Chapter. For the Hebrew addeth not, *with his lips*, but without restri-

Iob. c. 1. v. 22.
Iob. 2. v. 3.

&tion

&tion absolutly readeth *Iob sinned not*, or as our Protestants translate: *In all this did not Iob sinne*. Which *Origen*, and the Grecians, according to *Pineda* referre, *to his cogitations*, to wit, that he intertayned no euill thought, or cogitation against God, but iudged well of his goodnes: and the 70. Interpreters subscribe heereunto, who read in all these things which hapned vnto him, *Iob sinned not at all in the sight of our Lord*. The like King Dauid affirmed of himselfe: *Thou o Lord hast tryed me in fire, and there was no iniquity found in me*. Therefore albeit he otherwise offended, yet at that tyme he was cleane from sinne, as also when he sayd: *Iudge me, o Lord, according to my iustice, and according to my innocency*. Moreouer some workes of the iust are pronounced by the holy Ghost to be good: *God giueth vs all things abundantly to enioy, to do well, to become rich in good workes: That they may see your good workes, and glorify your Father which is in heauen*. And yet they could not be good, nor commendable in Gods sight, much lesse pleasing sacrifices to him, as in the precedent discourse hath beene shewed, if they be defyled with sinne.

Origen in his commẽtary vpon Iob. Pineda in eum loc. Nihil peccauit Iob coram Domino. Psal. 16: Psal. 7. v. 9. 1. Tim. 6. v. 18. Matt. 5. v. 17.

4. M. Abbot answereth: *Therefore good workes being touched, and infected with the contagion of sinne, before they can please God, must haue some meanes to take away the guilt, and imputation of the sinne &c. which Christ doth, perfuming them with the sweet incense of his obedience*. But how doth Christ take it away? by abolishing, or not imputing the contagion? by not imputing sayth *Abbot*, but thus he taketh away, according to them, the filth of adultery, of murder, of sacriledge, & all heynous crymes from the beleeuing Protestant. And are those sinnefull workes thereby made gratefull hostes, & acceptable sacrifices pleasing vnto God? No? sayth he againe: *Our good deeds are not sinnefull workes*. Are they not? What is that guilt then of contagious sinne, which must be taken away, before they can please God? if they be not sinnefull, no contagion of sinne is to be pardoned by not imputing: if they be sinnefull, then your sinnefull acts inherently in themselues sinnefull, by not imputing the guilt of contagion, become gratefull, pleasing and acceptable

Abbot c. 4. sect. 44. fol. 578. & 579.

table vnto God. Neither can M. *Abbot* any way euade by his frequent, and worm-eaten answere, that the action we do is not *sinnefull, because it is in substance a good worke, and the fruit of the good spirit of God, and the default and imperfection is only an accident to the worke.* Nor *VVhitaker*, who to the same purpose replyeth in his answere to Duræus: *VVe meane not that good workes are sinnes, but that they haue some sinne mixed with them. For it followeth not, that siluer is drosse, because it hath some drosse mingled with it.* Seeing our dispute is not heere of the physicall substance, which in euery action euen of murder, theft, & the like, is transcendentally good, or *in genere entis*, to vse the Philosophers tearmes: but of the morall bounty, or deformity of a worke, which if it be tainted with the mixture of any euill, how accidently soeuer, it cannot be good, sith it is true which *Dionysius* teacheth: *Good ariseth from an entiere cause, euill from euery defect.* So that *VVhitakers* example, which *Abbot* also alleadgeth of gold or siluer mingled with drosse, is nothing to the purpose, becausse there be two materiall substances really distinct: heere we question of one morall act, which admitteth no distinction: there although one metall be mingled with the other, yet by seuerall veynes, in seueral places they are so incorporated, as the siluer is not drosse, or drosse siluer, heere the same act flowing from the same will aymed at the same end, must be both good and bad, pure and defiled, siluer and drosse, which is impossible. For as it involueth contradiction, that one & the same assent of vnderstanding should be at the same tyme, both true and false, in the agreement of all Philosophers and Deuines: so likewise it implyeth, that one and the same act of the will should be iointly at the same moment good and euil, laudable and vituperiall, pleasing and displeasing vnto God. Wherefore if euery action of it own nature be euill, no worke of ours can be in substance good, as M. *Abbot* would haue it; none excellent, as *VVhitaker* pretendeth, but the most excellent must needes in it selfe be wholy marred, wholy odious vnto God, wholy and substantially naught, howsoeuer by outward acceptation it may

Idid. 579.

VVhitak. in his answere to Duræus l. 8. pag. 698.

Dionys. de diuin. nomin. c. 4. par. 4. Bonum ex vna & tota causa: malum ex multis particularibus quæ proficiscitur defectibus.

seeme beautifull and fayre. Not so, say they, for our good workes are not wholy euill, not hatefull, not sinnes, but infected (quoth M. Abbot) *with the contagion of sinne: We say not* (quoth Whitaker) *to marry a wife is sinne, but that they who marry wiues intermixe some sinne in that good action* But you say that, that *intermixed sinne may wholy marre the action, and make it odious to God, if that which is done be weighed in the ballance of diuine iustice*: Therefore you say that the action of it self is wholy euill, wholy marred, altogeather odious vnto God, and hatefull of his owne nature, vnles you beleeue that an action weighed in the ballance of diuine iustice becommeth thereby worse, more odious, and abhominable then of it selfe it is, & that our supreme and highest Iudge, who iustly condemneth the wickednes of man, maketh it more wicked by the seuerity of his iudgement.

Abbot & Whitak. in the places cyted aboue.

5. Moreouer, from whence creepeth this spot of sinne into that good and lawfull action of marriage? Not from the will of taking a wife: for that is laudable & no sinne, according to the Apostle, not from the substance of the act, for that M. *Abbot* also alloweth to be good, not from any other accidentall circumstance of end, tyme, place, or person: for I suppose they be all guided by the rule of reason. How then is sinne intermixed in the good action of marriage? By the same act, which inseparably draweth the stayne of corruption with it, or by some other adioyned? as by a wicked intention to which it is ordeyned, if by the same, one and the same action is both good and euill, a sinne and no sinne, agreable to reason and disagreable, consonant and dissonant to the will of God. The often refuted & vnauoyded implicancy, which you incurre, if by some other act or vicious intent either this intention is principall, and the cause of marriage, as to marry, the easier to contriue the murder of his wife, or some other, then the action of marriage is not good, but impious, wicked, and detestable: or it is a secondary intent, and followeth the desire of marriage, & so it cannot vitiate the former good desire, nor be termed a sinne

The desire of taking a wife for a good end in such as may lawfully marry, is free from all sinne.

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intermixed therewith, which albeit obstinate and ignorant aduersaryes can hardly be drawn to confesse, yet will I make it so cleare, as they shall not be able to deny. Let vs take for example the act of louing God, or dying for his sake; what mixture hath it or slyme of euil? any stayn that ariseth from the obiect beloued, or wil which loueth it? not from the obiect, for that is infinit goodnes without all spot or blemish, therefore no blemish can be intermixed with that act, as it tendeth to so pure an obiect: nor from the will of louing it, for no feare of excesse, no danger of impurity, can possibly flow from desiring to loue the fountaine it selfe, and mayne sea of purity: not from the mudd of distraction, not from the scumme of vaine glory, not from the froath of pride, which sometyme may accompany that heauenly loue: for as it is impossible the act of loue, should be an act of distraction, vanity, pride, or any other then loue, so it is impossible the staynes of those sinnefull actions, should be intermixed in the act it selfe of loue. Doth it proceed from some other fleshly motion, or rebellious inclination? But the motions of the flesh, do not a whit defile the operations of the spirit, they are distinct and seuerall actions, and these without consent, do not partake of their infection. What is the spot then of vncleanes, what is the muddy water this christall riuer of loue, hath drawne from our foule attainted nature? Is it nothing els then the defect, and want of greater perfection, which might be in that act? But thus the loue of many Saints, and Angells in heauen, should be stayned with impurity, because none of the inferiour or lower orders arriue to the burning flames, or loue of the highest. Thus the sinnefull spots should not grow from any casuall and accidentall necessity, but from the substance it selfe of the act, and make the act of loue as it is substantiall least perfect, so substantially euill, substantially naught, both which M. *Abbot* notwithstanding stoutly gainesayth.

The corrupt motions of the flesh infect not the works of the spirit.

6. Besides, these spots which destayne our good workes, what be they? sinnes you graunt, but what sins?

veniall or mortall? Veniall you vtterly reiect, in so much as *VVhitaker* sayth, that they who allow them do not *only* *VVhitak. cont. 2. q. 6. c. 3. fol. 582. 583.* *euert a true, but endeauour to set vp a false fundamentall point.* Mortall then they are & deadly crymes (howsoeuer you seeke to extenuate them with diminitiue words) they be transgressions of the precepts, preuarications of the law of God, or Nature, for euery deadly sinne is a breach of the Law. Then I pose you, whether these transgressions be actions distinct from the good workes which they defile, or not distinct? say they be distinct, and you cannot say they be spots intermixed with our good actions, you cannot say our pious workes are besprinkled with them, seeing their morall bonity is good and commendable, deuided both in nature, obiect, quality, and action, from the deformity of these transgressions, say they be not distinct, but that the same worke which is good, is spoted with deadly trespasses, then all good works, be they *neuer so excellent*, are deadly sinnes, all formall breaches and transgressions of the law. From whence, that manifestly followeth with which many heertofore haue rightly attached, and endited your Synagogue: That euery one is bound to auoyd all good workes, vnder payne of damnation. Secondly, it followeth, that M. *Abbot* hath wronged his Reader, and abused Doctour *Bishop* in disgracing his Syllogisme concerning this matter, as consisting of foure tearmes, wheras it consisteth only of three. For a worke to be a mortall sinne, and stayned with mortall sinne, is one and the same terme. Howbeit least he should cauill with me as he hath done with him, I will frame my argument in the same mood and figure he himselfe requireth, thus:

Protestãts are bound to eschew all good works because they are damnable crimes by the force of their doctrine.

No mortall sinne is to be done vnder payne of damnation.
But all good workes are mortall sinnes.
Therefore no good worke is to be done vnder paine of damnation.

Abbot c. 4 sect. 46. fol. 587. M. *Abbot* denyeth the *Minor* proposition, and answereth, though good workes haue some aspersion or touch of our corruption,

corruption, yet do not thereby become sinnes. But I proue the contrary: for either that aspersion is a deadly offence, morally separable from the good action, as with our infirmity in this life it is acheiued; or altogether inseparable: if morally separable, we may sometyme exercise good workes, pure, and vnspotted without that sinnefull aspersion: if altogether inseparable, the action which is done, stayned (as you to soften the fault daintily speake) with the touch of corruption, defiled, as I demonstrate, with the contagion of deadly guilt, must needs be a mortall and deadly crime: for if the actions of stealing, killing, & many others (which may be done sometyme without default, as by fooles or madmen) are notwithstanding, alwayes grieuous, and horrible offences when to their positiue entity of phisicall substãce, which is good, and to which God himselfe concurreth, any mortall deformity, or deadly infection is adioyned, by what forrain circumstance or casual accident soeuer it be: how much more those actions which can neuer be wrought, without mortall, foule, & deadly default (as al our good workes according to Protestants) how much more are they mortall, foule, and deadly trespasses.

7. In fine D. *VVhitaker*, D. *Abbot*, and all my aduersaryes acknowledge that our good works sprinkled with the spot of impurity, haue not all things necessary vnder sinne, to satisfy the law, *but by reason of our weaknes and infirmity swarue, and decline from the fullnes therof*. Secondly they acknowledge, *that all swaruings, all declinings from the full prescript of the law, are of their owne nature damnable and mortall crims*. Therefore by their owne acknowledgment, all our good workes are heynous and damnable sinnes. But all men are obliged vnder forfeit of saluation, to fly and detest all grieuous sinnes, therefore all men are obliged by this hellish doctrine to fly and detest all good workes. Yea euery one is bound to auoyd the very dutyes themselues he is bound to do. For we are all bound to performe our dueties, in obseruing the lawes and commandments of the Decalogue: but euery duety we accomplish is weake, raw

Abbot in his defence c. 4. & c. 2. Peild in his 3. booke of the Church c. 26. VVhitak. l. 8. aduer. Duraum.

raw, and defectiue, euery defectiue and imperfect duty, a deuiation, and falling away from the perfection of the law, euery falling away, euery deuiation a mortall sinne, euery mortall sinne we are bound to auoyd, therfore we are bound to auoyd euery duty, which we are bound to performe. M. *Abbot*, againe denyeth my consequence, because *the sinne is not implyed in the duety, but ariseth by casuall and accident all necessity from the condition of the man*. I perceaue the dint of this weapon pricketh you to the quicke, it draweth bloud and forceth you to giue ground at euery blow. First all our actions were *sinnes if seuerely scanned*, then our *good workes are not sinnefull, but sinne is intermixed in them*. And are they now neither sinnes, nor sinnefull, nor is any sin implyed in our duty? Well, I am glad to see you recant, so it be sincerely done, and from your hart. For if sinne be not infolded in this duety, then the duety no doubt is conformable to the law, it satisfyeth the tye & obligation therof wherinsoeuer it bindeth vnder the penalty of any blamable default, yea (quoth he, *Fulke*, and *Whitaker* with him) *it doth so indeed, yet imperfectly, rawly, in part only*. Answere directly for shame: Is that raw, and imperfect duety, such as it fullfilleth the law, so far forth as it obligeth vnder sinne or no? What say you? Are you mute? dare you not speake? Then iudgment passeth against you, that either it fullfilleth not the obligation, and sinne is inuolued in the duety, and that so deeply, as the dutifull action is of it owne nature (according to you) a true deuiation & breach of the Commandments: Or it satisfyeth the whole bond of the law, and so it is contaminated with no touch of sinne, in respect of that obligation: It is a pure, good, and vndefiled action, it is the full accomplishment of whatsoeuer the law in that kind exacted: the only sentence we expect from your mouth. Againe, though sinne be not implyed in the duty, yet the duety in their phantasticall iudgment, is stayned with the sinne, but euery action which is stayned with sinne, is necessarily sinnefull, whencesoeuer the sinne proceedeth, as *S. Basil*, *S. Chrysostome*, S. *Thomas*, with all the Schoole-men conformably teach.

Abbot c. 4. sect. 46. fol. 588.

Whitak. & Abbot vbi supra.

Abbot in his defence c. 4. sect. 43. & 44.

Fulk in c. 2. Luc. sect. 7. & in 14. Ioan. sect. 2.

Whitak. l. 8. aduers. Duræum.

Basil. serm. 2. de Bapt. c. 7. & 8. Chrys. or the Author vpon the imperfect work of S. Matthew. S. Thom. 1. 2. q. 18. art. 4. ad 3. & q. 19. art. 7. ad 3.

teach. For as that which is endewed with whitenes must needs be white from what cause soeuer the whitenes commeth, whether from the natural propriety and condition of the thing, as in a Swan, or from the outward act and industry of man, as in a white-limed wall. So if the duety we performe be polluted with sinne, our duty is sinfull from whencesoeuer the sinne ariseth, whether from the inward hart or outward obiect, casuall necessity or accidentall condition of man.

Another argument vnanswerable.

Dionys de diuin. nom. c. 4. par. 4.

8. I may weary my selfe, in skirmishing so long with such feeble aduersaryes, and wounding them thus in so many places. Therefore I retyre, inflicting for a farewell this last and deadly stroake in true Syllogisticall manner.

Greg. Niss. hom. 2. in Cant. & orat. cate. c. 5.

Euery action, euery duety, which is deficient and bereaued either of due conuersion to God, conformity to reason, or of such morall rectitude, as by precept binding vnder mortall sinne ought to be in it, is a mortall crime, and true preuarication of the Law.

Basil. hom. 9. Ioan. Damas. l. 2. de fide c. 4. Aug. l. 2. de lib. arbr. c. vlt. & l. 12. de ciuit. c. 1. 3. & 7. Fulg. de fide ad Petr. c. 21. Anselm. coper de præsc. & præd. c. 1. Basil in cõstit. Monas. Nicet. in orat. 40. Nazian. q. in sanct. Baptism. S. Thom. 1. 2. q. 71. art. 2. & 6. & 3. cont. gent. c. 7.

But euery action, euery duty we achieue, is (according to Protestants) deficient, and bereaued of that conuersion, rectitude, or conformity, as by precept binding vnder mortall sinne ought to be in it.

Therefore euery action, euery duty we accomplish is (according to them) a deadly cryme, a true breach, and preuarication of the Law.

The *Maior* proposition, is the ruled definition of sinne agreed vpon by the best Diuins, who either affirme it to be *a priuation of good* with *S. Dionysius Areopagita, S. Gregory Nissen, S. Basil.* and *S. Iohn Damascene*, or *an alienation, an auersion from the law of God*, with S. *Augustine*, & *Fulgentius*, or *a want, absence, and defect of rectitude*, with *S. Anselme*, or *a desertion, a straying from vertue*, with *S. Basil* againe, and *Nicetus*; or lastly, *a deflection, a deuiation from the square of reason, or supreme rule of all actions*, with *S. Thomas*, and the whole troupe of his followers.

9. The *Minor*, that our duety is deficient, bereaued of the good, fayling of that rectitude, or perfection of vertue,

vertue, which ought to be in it, is anowed by our Aduersaryes, when they contend, that it is not answerable, and correspondent to the whole taske, or amerciament the Law exacteth vnder the fine of sinne, or forfeiture of disobedience, therefore the forementioned conclusion rightly inferred from these two premises, is vndeniable. And wheras some thinke to get away with their loose reply, that although the dutyes they performe, be in themselues breaches of the law, yet those breaches are pardoned, not imputed to the elect, these men, by seeking to get out, lap themselues faster in their owne inextricable nets: for no sinne is to be attempted, no breach of the law can be lawfully incurred, that God may after pardon, and forgiue the fault, that he may not impute the transgression of his law: murder is pardoned, adultery is not imputed in their conceit to the beleeuing Protestant, & may therefore be committed, becaule they shallbe forgiuen. O malicious presumption, o presumptuous malice! Forbeare then, yee Sectaryes, forbeare your duetyes to God, your allegiance to your Prince, forbeare your raw and imperfect obseruations of al diuine, and human laws, or els reuoke your calumnyes, abiure your heresies, that all vertuous deeds are bespotted with the staynes of vice.

THE

THE SECOND CHAPTER.

IN WHICH

The same is warranted by the Fathers: the obiections answered and the vnuoluntary motions of concupiscence discharged of sinne.

FOVRE notable thinges are deliuered by the Doctors of the Church, to shew the falsity of the former calumniatiō. First, they auouch our good works to be free from the spot of defilement, S. *Hierome*, S. *Augustine*, S. *Gregory*, and S. *Bernard* in the places heere quoted in the margent. Secondly they affirme them to iustify vs before God by true increase, and augmentation of inherent iustice, to which purpose I haue alleadged many in the controuersy of iustification by workes. Thirdly they inculcate, that some heroicall acts are so pure, and acceptable to God, as they purge, and cleanse vs from all dregs, from all remaynes of former defaults, yea they are so worthy and meritorious, as they do not only purchase an increase of grace in this life, but a great crowne of glory in the next, as *Clemens Alexandrinus*, *Tertullian*, *Origen*, and S. *Cyprian* affirme of the dignity of Martyrdome, whose sentences are set downe in the question of merit. Fourthly, they teach, that not only the workes of some holy men, but that they also themselues may be for a tyme innocent and cleane from all impurity: *We teach that a man may, if he will, not sinne &c.* S. Hierome: *A man may if he will, be without sinn, ayded by God.* S. Augustine, which he strengtheneth by the authority of S. *Ambrose*, affirming him truly *to impugne*

Hier. l. 3. aduers. Pelag.
Augu. de spir. & lit. c. vlti.
Greg. l. 2. moral. c. 8.
Bern. l. de præcep. & dispens.
Hier. l. 3. cont. Pela.
August. de pec. mer. & remiss. l. 2. c. 6.
Ambr. de na. & gra. c. 63.

In eodem l. c. 67. *pugne them who say a man cannot be without sinne in this life.* And in the same booke: *Sinne may be auoyded, but by his help who cannot be deceaued.* Thus *Origen* affirmeth, that holy *Iob*, and his children were pure & spotles from the fault of transgression, in so much, as the Magdeburgian Protestants reprehend him for it, saying: *Naughtily doth he attribute so much innocency to Iobs children, as Adam and Eue had in Paradise: naughtily also doth he ascribe vnto Iob, that he was naked, and deuoyd of sinne, of impieties, of all vnlawfullnes.* Likewise: *that he neither sinned in his cogitations, nor in the conferences of his soule, or affaires of his hart.* Besides, in *Lactantius* they taxe this sentence of his: *If any one be purified from all spot of sinne, let him not thinke he may abstaine from the worke of largition, or giuing almes, because he hath no sinnes to wash away.* And in the same booke (I proceed with their owne words) *vnfittingly doth he say, that one may be acceptable vnto God, and be free from all blemish, let him alwayes implore the mercy of our Lord &c.* In *Theodoret* they reproue, and place among his errours: *that he affirmed Paul therefore not to be hurt of the viper, because he was without sinne.* In *S. Hierome* they distast this: *Our soule as long as it abydeth in her infancy, wanteth sin.* So that *Origen, Lactantius, Theodoret*, and *S. Hierome* are by our Aduersaryes owne confession wholy with vs in this point of Fayth.

Cent. 3. c. 4. col. 78. *Lact. l. 6. cap. 25.* *Cent. 4. c. 4. col. 292.* *In eodem l. c. 25.* *Theod. q 19 in Gen* *Cent. 5. c. 10. col. 1008.* *Hier. l. 4 comm. in Ezech.* *Cent. 4. c. 10 col. 1249.* *Isa. c. 64. v. 6.*

2. Notwithstanding, against these ancient Fathers they oppose on their side the Ancient of Dayes, euen God himselfe speaking by the Prophet Isay: *All we are become as one vncleane, and all our iustices as the cloath of a menstrued woman.* Therefore vnles we thinke our selues better thenour forefathers, all good workes (say they) are stayned with iniquity: which M. *Abbot* countenaunceth with the like sayings of *Origen, S. Hierome, S. Augustine*, and *S. Bernard*. I answere first with S. *Hierome* vpon that place of *Isay*, that there he deploreth the desolation, and captiuity of the Iewes in behalfe of those sinners, for whose offences they were so miserably afflicted, and in their person vttereth those wordes not in his owne. Or in respect of the iust and holy men that then flourished amongst them. Secondly, I answere, that the Prophet speaketh not there, as

Abbot c. 4 sect 3. *Orig. ad Rom. c. 3.* *Hier. in Isa. c. 64.* *Aug. soli Io. c. 28.* *Bernar. ser. 1. in fest. omn sanct. de verb. Isa. ser. 5. in dedic. Eccles. ser. 3.*

Aluarez.

Aluarez. à Medina well noteth, of all the works of the foresayd offendours in generall, but of their sacrifices, holocausts, kalends, and other external solemnityes, by which they falsly deemed themselues cleane and sanctifyed in the sight of God, these their iustices he pronounced to be like a menstruous and defiled cloath, because they consisted only in the pompe of outward ceremony, without the sincerity of inward worship, after which manner God sayd by the mouth of the same Prophet: *Offer sacrifice no more in vayne, incense is abhominy ation vnto me, the new Moone, and the Sabaoth, and other festinityes I will not abyde, your assemblies are wicked, my soule hateth your Kalends, and your solemnityes.* Thirdly, I answere, that all our iustices, all our pious works, albeit good and holy considered by themselues, yet compared & paralelled with the vnmatchable purity and holynes of God, are truly termed vncleane, and defiled according to the accustomed phrase of holy Scripture which calleth thinges in themselues great, in comparison of him little, or nothing: *All nations as if they were not, so are they before him, and they are reputed of him as nothing.* Things in themselues fayre and glittering, foule and vncleane contemplated by him: *Behold the Moone also doth not shine, and the starres are not cleane in his sight, how much more man, rottenes and the sonne of man, a worme?* Things most white and beautifull, filthy & loathsome mathed with him: *If I be washed as it were with snow waters, and my hands shall shine as immaculate, yet shalt thou dippe me in filth, and my garments shall abherre me,* that is, as S. Gregory commenteth, *Although I be filled with the grones of heauenly compunction, although I be exercised by the study of vpright operation, yet in thy cleanes I see I am not cleane.*

Aluarez à Medina in eum loc.

Isa. c. 1. v. 13. & 14. Isa. 40. v. 17.

Iob. 25. v. 5. & 6.

Greg. l. 9. mor. c. 19.

3. For this cause the Royall Prophet how innocent soeuer, might cry out and say: *Enter not o Lord into iudgment with thy seruant, because no liuing creature shallbe iustifyed in thy sight,* which sentence *Abbot* vrging against vs, exaggerateth thus: *Dauid sayth it, a Prophet sayth it, a man after Gods own hart sayth it.* And what if a Saint in heauen, what if a Cherubim should say it, might he not truly say it, measuring his righteousnes, with the infinit sanctity and holines of

Psal. 142.

Abbot c. 4. sect. 47. fol. 590.

God. For as S. Gregory writeth: *Humane iustice compared with*
Greg. in c. 4. Iob. *diuine is iniustice, because a lanterne in darkenes is seene to giue light,*
Hilar. Hieron. Arnobius & Euth. in eundem psal. *but placed in the sunne beames, it is obscured and darkned.* And thus S. Hilary, S. Hierome, Arnobius, and Euthymius expound that place of the psalme: neither doth S. Augustine dissent from them, saying: *By whose participation they are iust, by comparison*
Aug. l. ad Orosium c. 10. *with him they are not iust.* Another exposition is of the same S. Augustine, S. Hierome, and S. Gregory vpon that psalme, that the Prophet vttered the former speach, in respect of
Aug. l. de perfect. iustit. veniall sinnes, with which the most iust, and holy men are often infected, and which God strictly examineth, & seuerely punisheth. The third interpretation is of S. Augustine also vpon this psalme: *That no man can be instified of him-*
Hier. ep. ad Ctesiphon. Greg. in eun. psal. Aug. in eun. psal. Iob. 4. v. 18. Caietan: Eugub. & Vatablus in eun. loc. Symmach. Bern. in fest. omn. sanct. ser. 1. Abbot c. 4. sect. 3. fol. 393. Bern ser. 5. de verb. Isa. Aug. l. 9. confess. c. 13. Idem ep. 29. *selfe before the face of God, but the iustice he hath he receaueth frō him.* So Caietan, Eugubinus, & Vatablus expound those wordes of Iob: *In his Angells he found prauity*, or as Symmachus readeth *vanity*, because they of themselues had no goodnes, no verity, no essence or being, but participated all from the soueraigne bounty of God. According to these three last expositions, we satisfy all the ambiguous, and obscure sayings our Aduersaryes oppose against vs, euen that of S. Bernard, which they vainely boast to be vnanswerable: *Shall not our iustice, if it be strictly iudged be found vniust & scant?* For vniust it is, meted with the iustice which is wholy infinit, scant in comparison of that. Likewise when he sayth: *That our iustice, is right but not pure &c. for how can it be pure iustice, where fault as yet cannot be wanting*, he denyeth it to be pure, he sayth fault cannot be wanting, because it is most commonly conioyned with veniall defaults, which although they hinder not the true nature and perfection of iustice, yet they darken the luster and brightnes thereof, and are lyable to the seuerity of Gods heauy punishment. Whereupon S. Augustine: *VVo be to the laudable life of a man, if it be examined without mercy.* To the other passage of this renowned Doctour, where he affirmeth, *most perfect charity which cannot be increased, is to be found in no man in this life*, we grant it to be true. This clause which followeth: *And as long as it may be increased that which is lesse then it ought to be, is of*

vice

vice, of which vice it proceedeth that there is no man who doth good, and doth not sinne, is to be vnderstood not of formall vice or faulty sinne, but of that which is an infirmity, weaknes and defect of nature, from whence it groweth, that there is no man who doth alwayes good, and neuer sinneth, at least venially sometyme. Thus S. *Augustine* interpreteth himselfe a little before, saying: *VVho therefore is without some vice, that is without som sonne, or as it were root of sinne?* after which manner I haue shewed aboue in the second Chapter of cõcupiscence, that not only he, but *Vlpianus*, *Pliny*, and *Cicero* vse the name *vitium*, vice, for any defect, either in nature or act. In the same sense S. *Augustin* taketh the word *peccatum*, sinne, in his booke of the perfection of iustice, where he hath these wordes: *It is a sinne when either that Charity is not, which ought to be, or lesse then it ought to be.* Other wise he should haue crossed and contradicted what he auouched before in his booke *de spiritu & litera*: *That if our loue of God in this life, be not so great as is due to his full and perfect knowledg, it is not culpæ deputandum. to be imputed to any fault.* By sinne then in the former place S. *Augustine* meaneth a defect only or falling from the brimme of perfection, yet no culpable sin. So also many prophane writers vse the word *peccare* to sin, for erring and doing amisse in any act or faculty, as *Plautus* sayth: *If thou hadst sayled in one syllable*: and Tully: *If a Grammarian shall speake rudely, or he that would be counted a Musitian sing out of tune, he is the more to be blamed, quod in eo ipso peccet, that he erreth or committeth a hanger in the thing it selfe, whereof he professeth the skill.* To *Origen*, to S. *Hierome*, and to the rest of S. *Augustine*, and S. *Bernard*, which Protestants obiect, I need not frame any partituler reply. The three last general answers to the Texts of Scripture, sweep all the dust away, which they deceiptfully gather out of these, or any other of the Fathers writings.

Augustin. ibid.

Aug. in l. de perfect. instit. c. 15.

Augustin. de spir. & lit. c. vlt.

Plautus in Bacch. Si vnam peccauisses syllabam.

Tull. 2. Tusc. Quod in eo ipso peccet cuius profitetur scientiam.

1. Ioan. 1. v. 8. Iac. 3. v. 3.

4. Lastly it is obiected: *If we shall say that we haue no sinne, we seduce our selues, and the truth is not in vs.* Likewise: *In many things we offend all.* I answere both these places are vnderstood of veniall sinnes, as S. *Augustin* expoundeth them, which often creep into the purest actions we do, & from

Augustin. tract. 1. in epist. Ioan. & l. de nat. & gra. c. 36. & 38.

which we are seldome, or neuer wholy free, yet they disdayne not the purity of our vertuous actions, they are not intermingled with the morall bonity therof, but extrinsecally accompany it, abating the cleare beames of our soule, without defyling the pure action whose adherents they are, an assertion manifest amongst Deuines, which Protestants conceauing not, run into diuers, and those pernicious absurdityes. Secondly *S. Iohn* is interpreted also by S. *Augustine of the fomit of sinne*, which euery man hath, how perfect soeuer he be, yet he doth not meane that, that fomit is properly sinne: but materially, or the effect or cause of sinne, which interpretation of S. *Iohns* words, *S. Bonauenture* imbraceth, and addeth a third exposition, that *S. Iohn* doth not teach no man to be at any tyme without sinne, but that no man can say, to wit, assuredly affirme without reuelation, that he hath no sinne: wherein *Lyranus*, and *Hugo Cardinalis* agree with him, but *Caietan* vnderstandeth *S. Iohn*, *of no sinne*, neither actually committed, nor originally contracted heertofore. This no man (the Virgin *Mary* only excepted, as hath beene els where declared) can auouch without seduction of his hart, without he make God a lyar, who sent his beloued Sonne into the world, to cleanse vs from our sinnes.

Auguſt. ep. 29. & 50. l. de virg. cap. 48. 49. l. 4. cont. 2. ep. Pelag. c. 10. Bonan. 3. diſtinct. 3. part. dub. 5.

5. I proceed therefore to the third *Caluinian* dotage, that all first motions or prouocations to euill, are truly sinnes, albeit we vanquish them, which I haue beere refuted in the 18. Controuersy, and second Chapter of Originall sinne, and somewhat touched in the 13. Controuersy of free will, where I haue shewed, that *S. Augustine* accounteth it a meere madnes, & such a barbarical phrensy, that man assaulted with temptations should sinne against his will, as he sayth, the very Poets, sheepheards, learned, and vnlearned, yea all the world doth witnes it to be false. *Seneca* a heathen could write: *Away with all excuse, no man sinneth against his will*. And, *it deserueth no prayse not to do, which do thou canst not*. But *S. Augustine* againe shall decide this matter, with a sentence able to seale vp the mouths of Protestant Ministers, and quiet the harts of all faythful Christians

In the 13. controuersy of Free-will f. 219. 220. 221. &c. Seneca. l. de mor. Aug. tom. 7. l. de na. & grat. 67.

Christians: *VVhatsoeuer cause* (quoth he) *there be of the will impelling it to offend, if it cannot be resisted, it is yielded vnto without sin: but if it may, let it not be yielded vnto, and there shall be no sinne committed. VVhat, doth it perchance deceaue a man vnawares? let him therfore be wary, that he may not be deceaued: or is the deceit so great, as it cannot be auoyded? If it be so, the sinnes therefore are none: for who doth sinne in that which can by no meanes be escaped?* Likewise, *not in the euill desire it selfe, but in our consent do we sinne.* Moreouer: *In as much as it appertayneth vnto vs, without sinne we might be alwayes vn ill this euill* (of concupiscence) *were healed, if we should neuer consent vnto it, to euill. But in such things, in which if not mortally, yet venially we are ouercome of it, rebelling in those we contract, that for which we may dayly say, forgiue vs our trespasses.* S. Chrysostome holdeth with him in most expresse and apparent termes.

Idem tom. 4. in expos. quarum. propos. prop. 17. Tom. 7. cont. Pela. l. 2. circa finem. Chry. cited by S. Iohn Damas. q. 2. parall. c. 27. Exod. 20. v. 17. Eccles. 5. v. 2. & c. 18. v. 30. Rom. 6. v. 12. Theod. in eum loc. Chrys. in eum loc. Aug. in psal. 118. conc. 3. de nuptijs & concup. l. 1. c. 27. & in exp. ep. ad Gal. c. 5. Greg. 14. moral. c. 9. Aug. in expo. ep. ad Gal. c. 5. & l. con. Iul. Pel. c. 1. & 5. & l. 1. de nupt. & concup. c.

6. But our Sectaryes with one voyce oppose the words of the Law, *Non concupisces*, thou shall not couet, which forbiddeth not the consent only (say they) but euery act, euery motion of concupiscence. I answere, the Holy Ghost hath other where explayned the meaning of that precept in Eccl. iasticus: *Follow not thy strength, the concupisence of thy hart, go not after thy concupiscences.* By S. Paul: *Let not sinne raigne in your mortall body, that you obey the concupiscences therof.* He doth not say, as Theodoret, and S. Chrysostom obserue, *let it not exercise tyranny, but let it not raigne, because it cannot raigne, and haue free dominion, vnles we will accept and voluntarily be thrall vnto it.* He doth not forbid it to be, nor the hauing of those desires, as S. *Augustine*, and S. *Gregory* note, expounding it of the fomit, for that is impossible, as long as the flesh warreth against the spirit: but he forbideth it to rule, or ouercome by drawing vs into subiection, he forbiddeth our following, or obeying the desires thereof. For *he sinneth not in whome sinne doth not raigne*, according to the forenamed S. Augustine. Likewise: *Concupiscence it selfe is now no sinne in the regenerate, when consent is not yielded vnto it, to vnlawfull workes.* And if any go about to cauill with S. *Augustin*, the hebrew word vsed in *Exodus*, cuteth off all occasion

23. *Exod. 20. v. 17. In hebrew for non concupisces, it is lo tachmod.*

sion of cauillation. For there insteed of *concupiſces*, it is *tachmod*, deriued from *chamadh*, which doth not signify to haue the diſeaſe of concupiſcence, but properly to deſire or couet with the hart: and becauſe he doth not ſo who valiantly reſiſteth or wraſtleth againſt it, therfore *S. Paul* accounted the vnuoluntary appetite thereof no appetite or deſire of his, ſaying: *But now not I worke it any more*, that is not I willingly, not deliberatly, not as an humane act, in ſo much as it cannot be reckoned any coueting of mine. But if he did not couet he obſerued the law of not coueting, albeit he felt the motions of concupiſcence in his fleſh againſt his will, which were not forbidden by the word *tachmod*, but the free and voluntary only, yea ſome of the Iewes, *Ioſephus* being witnes, were ſo far off from imagining any ſurreptions, or naturall paſſions to be forbidden, as they taught the meer internall thoughts, although deliberate not to be comprehended in the prohibitions of not ſtealing, coueting &c. whoſe errour our Sauiour corrected, pronouncing the voluntary deſires of concupiſcenſe to be forbidden. See S. *Chryſoſtome*, *S. Hierome*, *Cyrill*, *Baſil*, *Gregory Niſſen*, *Auguſtine*, *Ambroſe*, & *Proſper* thus interpreting that precept of the decalogue.

Rom. 7. v. 17.
Ioſeph. l. 12. antiq. c. 13.
Matth. 5. v. 23. & 29.
Chryſ. ho. 12. in Matt.
Hieron. ad Euſtoch.
Cyril. l. 3. contra Iul.
Baſil. de cõſtit. Mona. c. 2.
Greg. Niſſ. l. de 8. beatit.
Aug. l. 1. cont. 2. ep. Pela. c. 10. 13. & 6. contra Iul. c. 11. l. 2. de pecca. mer. c. 4. 33. & 34.
Ambr. l. 1. offic. c. 21.
Proſ. l. 2. de vit. contempl. 3 & l. 3. c. 4.
Cypr. l. de mortal.
Aug. l. 2. cont. Pela. cap. 8.

7. Finally ſome obiect S. Cyprian: *The mind of man beſieged, and on euery ſide entrenched with the inſeſtation or auoyance of the Diuell, hardly withſtandeth, hardly reſiſteth euery one: If couetouſnes be caſt downe, lechery ryſeth vp: if lechery be kept backe, ambition rusheth in: if ambition be ſuppreſſed, anger freteth, pride ſwelleth, drunknes allureth &c.* which I cannot ward off better, then our renowned champion S. *Auguſtino* hath done, ſaying: *God forbid we ſhould iudge S. Cyprian either couetous, becauſe he wraſtled with couetouſnes, or vnchaſt becauſe he fought with vnchaſtity, or ſubiect to anger becauſe he ſtroue with wrath, or ambitious becauſe with ambition, or fleshly becauſe with fleshly ſinnes, or a louer of this world, becauſe he encountreth with worldly allurements, or lecherous becauſe with lechery, or proud becauſe with pride, or drunken becauſe with drunkeneſſe, or enuious, becauſe he warred with enuy. Nay, the truth is, he was none of them all, becauſe he did manfully reſiſt theſe euill motions, partly comming from originall condition,*

dition, partly from vse and custome. That which S. *Augustine* heere inferreth of the assaults of S. *Cyprian*, we may conclude of euery carnall suggestion, or vicious inticement, that it begetteth no sinne, as long as we fight against it and haue not any liking thereof.

THE XXVIII.

CONTROVERSY

ESTABLIHSETH

The possibility of keeping Gods Law: against Doctour Whitaker, *Doctour* Fulke, *and Doctour* Abbot.

CHAP. I.

WHEN we teach that the Commandments of God, may by the help of his grace be obserued vpon earth, we do not meane that they may be perfectly fullfilled according to the whole end, and intent of the Law; nor that our duety should be so entiere and complete, as nothing can be added to the ful perfection therof: nor do we speake of the vniuersall obseruation of all precepts all the whole dayes of our life, for that is rare, & graunted but to few; nor yet of the perfect fullfilling of any of them, any long tyme without some veniall sinnes, or small imperfections, for this is an extraordinary prerogatiue, & speciall fauour among al the children of *Adam* communicated only to our Blessed Lady: But we defend it

it possible, if not easy, by Gods grace to fullfil the substance, and satisfy the whole obligation of the Law, as far forth as at any tyme it bindeth vs vnder the penalty of sinne. This *D. Fulke*, this *D. Whitaker*, this *D. Abbot*, with other Protestants deny, and *Whitaker* dubbeth as a point fundamentall, and this is that which we vphould against them. First, by that of *Deutronomy*: *This commandment that I command thee this day, is not aboue thee, nor so far of, nor scituated in heauen, that thou mayst say, which of vs is able to ascend vnto heauen to bring it vnto vs, that we may heare, and fullfill it in worke &c. but the word is very neere thee in thy mouth, and in thy hart to do it.* These two later members wipe away our Protestants exposition, interpreting this place of the meere knowledge, not of the obseruation of the law, because God speaketh there of fullfilling and doing it in worke. Yet if by reason of *S. Paul*, who allegorically only, not litterally applyeth that sentence to Christ, they gloze it at least to be vnderstood of the Euangelicall doctrine of Fayth; then we also insist, that if the precept of fayth in substance supernaturall, may be obserued, how much more the naturall commandments of the Decalogue, of which *S. Augustine*, and *Theodoret* expound that of *Deuteronomy*.

Fulke in c. 8. ad Rom. sect. 1. *Abbot c. 4.* *Whitak. cont. 2. q. 6. c. 5. fol. 580.* *Deutr. 30. v. 11.* *Rom. 10. v. 6.* *August. de na. & gra. c. 69. & q. 54. in Deuteron.*

2. Secondly the Apostle sayth: *That which was impossible to the law, in that it was weakned by the flesh, God sending his Sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, that the iustification of the law might be fullfilled in vs, who walke not according to the flesh, but according to the spirit:* Therefore they that are regenerated in Christ, in whome the spirit of God dwelleth, who walke in newnes of life, do truly satisfy and fullfill the law of God: *They do* (quoth Fulke, and Abbot) *by the supply or imputation of Christs righteousnes imputed vnto them and made theirs, not by ability giuen them to keep it.* But this guilefull commentary hath beene heertofore discarded in the Controuersy of *Inherent Iustice*. And heere *S. Paul* flatly auerreth the comming of Christ to haue beene, that the iustification of the law might be fullfilled in vs; in vs whose earthly shape and similitude he tooke; in vs in whose flesh he damned and abolished

Theod. q. 38. in Deuteron. *Rom. 8. v. 3.* *Fulk in c. 8. ad Rom. sect. 1.* *Abbot c. 4. sect. 38. & 43.*

sinne: for in his own he neuer extinguished any, because it was neuer touched with the least aspersion. Therefore he cannot be expounded of the obedience performed by Christ in his own person, but of that which we atcheiue in ours, whome he cleanseth from vice, & adorneth with grace: *that the iustification of the law might be fullfilled in vs*, quickened by his spirit, which in flesh weakned and infeebled by sinne was otherwise without grace impossible to be kept. Likewise Christs righteousnes, according to Protestants is communicated vnto them by fayth only, but the Apostle heere writeth of a iustification obrayned by working, & going forward in newnes of life, by *walking not according to the flesh, but according to the spirit*: then the causall prepositon, *for*, which entueth, the comparison betweene them that pursue their fleshly appetits, & such as are swayed with the desires of the spirit, the correspondence and agreement with this other Text, *Not the hearers of the law are iust with God, but the doers of the law shallbe iustifyed*, inuincibly proue that the Apostle speaketh of the iustification purchased by the doing and keeping of the law in our owne persons, and not of that which by your almighty-vaine beleefe is imputed vnto you. And so S. Augustine: *VVhen it is sayd* (quoth he) *the doers of the law shall be iustifyed, what other things is sayd, then the iust shallbe iustified? For the doers of the law verily are iust*. Againe: *Fullfill the law which thy Lord thy God came not to breake, but to fullfill, for thou shalt fullfill that by loue, which by feare thou couldst not*. And a little after: *Our Lord will afford his sweetnes, and our earth will yield her fruit, that by charity yee may fullfill which by feare was hard to accomplish*. In another place: *The law teaching, and commanding that which without grace could not be performed, discouered vnto man his infirmity, that infirmity discouered might seeke out a Sauiour, from whome he will healed might be able to do, which infirme it could not do. The law therefore leadeth vnto fayth, fayth impetrateth a more copious spirit, the spirit diffuseth charity, charity fullfilleth the law.*

Rom. 2. v. 13.

Augu. de spir. & lit. c. 26.

Aug. in psal. 32.

August. ep. 144. ad Anast. Idem de spir. & lit. c. 30.

3. Thirdly Christ pronounceth: *My yoake is sweet, and my burthen light*. S. Iohn: *This is the law of God, that we keep his commandments, and his cõmandments are not heauy*. To whom

Matt. 11. v. 30. 1. Ioan. 5. v. 3.

are

are they not heauy? To them to whome our Redeemer spake: *Take vp my yoake vpon you, and learne of me, because I am meeke and humble, and you shall find rest to your soules:* to them whome S. *Iohn* taught how to ouercome the world; but these men were inuironed with humane infirmityes, therfore men compassed with the frailty of our flesh, which M. *Abbot* gainesayth, may by the succour of Christ and assistance of his grace take vp the yoke of Gods commandments, easily beare them, and sweetly obserue them. *Matt.c.11. v. 29.* *Abbot c. 4. sect. 43.*

3. Thirdly our Sauiour sayd to him who desired to learne the way of saluation: *If thou wilt enter into life, keep the commandments.* Is it possible then to enter into euerlasting life? *Yes.* And not by this meanes which Christ proposed? *No.* No? Conceaue you so hardly of the blessed Redeemer, and louer of our soules, as to auouch, that he who came to teach the way of truth, who neuer counsailled the captious Pharisyes his deadly foes to run any vncouth false, or straying path, did now perswade this Religious young man, whome *he loued*, who vnfeignedly sought, as S. *Basil*, S. *Chrysostome*, and *Euthymius* thinke, his eternall weale, to an erroneous and impossible course of atteyning blisse? Did he say vnto him, *hoc fac & viues*, *do this and thou shalt liue*, which although he *would*, he could not do, or if he did *might not purchase life therby*? For such is the impious answere which *Caluin*, and his followers returne to this heauenly admonition, or precept of Christ, forcing his meaning quite contrary to his words. Fourthly King *Dauid* auoucheth of himselfe: *I haue run the way of thy commandments: I haue kept thy law: I haue not declyned from thy testimonyes: I haue kept thy commandments and testimonyes.* And that you might be assured he sayd true, the holy Ghost addeth his seale, and subscription thereunto: *Dauid did that which was right in the sight of God, and turned from nothing that he commanded him all the dayes of his life, except only the matter of Vrias the Hethite.* Againe: *He was not like my seruant Dauid, who kept my Commandments.* Of *Ezechias* he witnesseth the same. Of *Zacharias*, and *Elizabeth* S. *Luke* recordeth: *They were both iust before God, walking in all* *Matth. 19. v. 17.* *Marc. 10. v. 21.* *Basil. hom. cont. diuites auaros.* *Chrys. & Euthym. in eum locū.* *Calu. in Harm. in c. 19. Matt.* *10. Marc. 18. Luc.* *Psal. 118. v. 31. v. 51. v. 153. v. 167.* *3. Reg. 15. v. 5.* *3. Reg. 14. v. 8.* *4. Reg. 18. Luc. 1. v. 6.*

the commandments, and iustifications of our Lord without blame. Scan I pray these foure things. First, that they walked not in any one only, but in all the commandments. Secondly, that they were iustifications which made them iust. Thirdly, before God. Fourthly, without blame, viz. without any vicious defect, or culpable imperfection, which might either stayne the splendour of their iustice, or hinder their full and complete obseruation of the law, which God required at their hands.

4. Lastly the keeping of the commandments is the sole marke, and true cognizance of a beleeuing Christian: *If you loue me keep my commandments: He that hath my commandments & keepeth them, he it is that loueth me.* And: *In this we know that we haue knowne him, if we obserue his commandments: He that sayth he knoweth him, and keepeth not his commandements is a lyar, and the truth is not in him.* Wherefore if Protestants cannot obserue the Commandments, they are no louers, nor knowers of God, or if they challenge his loue, and boast of his knowledge not fullfilling his law, they are lyars, blasphemers, and the truth is not in them. Their Ministers stinged with this sharpe censure, begin to startle and perswade their fauourits, that they keep the law correspondently to the proportion of their loue and knowledge, that is haltingly, weakly, imperfectly, as their loue is halting, their knowledge imperfect. Are these the new Apostles, diuine-lightned Reformers, who sit in the sunnshine of their Ghospell, and rise to illuminate the world with their radiant beames? And do they confesse their beames of truth to be dimmed with clouds, their flames of loue frozen with cold, with such misty clouds, with such nipping frost, as violate the precept of knowing the commandment of louing God? For as their raw and imperfect obseruations (which hath been demonstrated before in the precedent Controuersy) are of their owne nature true breaches of the law; so their lame knowledge, their imperfect loue is a trangression of the precept of loue, a preuarication of the commandment of beliefe, which is the supernaturall knowledge of God, whereof S. *Iohn* speaketh

Ioan.14.v.15. v. 21. 1. Ioan.2.v.3.

Abbot c. 4. sect. 43. fol. 566. & 568. VVhitak. l. 8. Caduer. Duraeum. Fulke in c. 1. Luc. sect. 7. & Ioan. 14. sect. 1. Perkins in the 4. cha. of his refor. Cath.

speaketh. But if they violate the precept of fayth as often as they beleeue, with what conscience can they exercise an act of beliefe, who are charged neuer to infringe the will of God? With what hart can they iudge that precept impoſed, when neither in this life, nor in the next (for then fayth ceaſeth, and vaniſheth away) it can be euer accompliſhed? with what tongue can they brage of true beliefe (for this is commanded) whereas their transgreſſeth the commandment of God? With that falſe-stringed tongue, with that hollow hart, with that ſeared conſcience, with which they preſume to auerre, that the Father of heauen doth eſteeme and account their breaches, obſeruations, their violations, accompliſhments of what he commandeth, forcing him to vndergo for the loue of their perſons, that heauy curſe he threatneth to others: *VVo vnto you that call euill good, and good euill, eſteeming darknes light, and light darknes, accounting bitter for ſweet, and ſweet for bitter.* Iſa. 5. v. 20.

5. Yet on the other ſide, if abhorring theſe blaſphemyes, they dare pronounce their knowledge, or beliefe ſuch, as it fullfilleth the precept of fayth, as far as it ought: thence we argue, that they may likewiſe obſerue the precept of charity, as far forth as they ought, and by conſequence wholy obſerue and fullfill the law. For *Charity is the fullnes of the law, the ſumme or knot of perfection, on which the whole law & Prophets depend.* Rom. 13. v. 10. Hence it is defined in the ſecond Arauſican Councel: *That all the chriſtned, hauing receaued grace by Baptiſme, Chriſt ayding and cooperating, may and ought if they will diligently labour to full fill all things which belong to ſaluation.* Concil. Arauſic. c. Vlti. S. Hilary ſayth: *It is not hard if the will be prompt to obey the precept of our Lord.* Hilar. in pſal. 118. *S.* Hierome: *No man doubteth of this, but that God hath commanded things poſſible.* Hier. l. 3. cont. Pela. S. Auguſtine: *Neither God who is iuſt can command things impoſſible, nor condemne man who is pious, for that which he could not auoyd.* Aug. ſer. 61. & 191. de tempor. Yet becauſe Proteſtants will ſtrayne their wits to bow theſe ſayings to ſome crooked ſenſe, I will ſtand to the iudgment of ſuch, as their owne fellow Proteſtants furniſh me withall, and whome they iudge to hold with vs without exception.

6. For the Century-writers affirme, that the authour

Cent. 2. c. 4. col. 58. Author. respon. ad quæst. 103. Cent. 2. c. 4. col. 61. Ibidem col. 61. Obedientiam legalem renatis omnino possibilem esse magno errore iudicauit. Cent. 3. c. 4. col. 78. Orig. hom. 8. super Exod. Videtur asseuerare quod baptizati per omnia possint legem implere. Cypr. ser. de bapt. Christ.

thour of Replyes extant among the workes of Iustin with full mouth breaketh into these words: *What is all the iustice of the law? to loue God more then himselfe, and his neighbour as himselfe, which truely is not impossible to men that are willing.* Of Clemens Alexandrinus, Maister to Origen, they auouch: *He with great errour iudged the legall obedience to be altogether possible to the regenerate.* Then passing to three hundred years of Christ, thus they deliuer their generall verdict of the Fathers of that age, *they held concerning the law very exorbitant opinions, as Tertullian in his booke against the Iewes disputeth, that the Saints in the old testament, as Noë, Abraham, Melchisedech, and others were iust by the iustice of the natural law. Hence with the like errour* (I vse the Centurists phrase) *Origen beer and there inculcateth many things of the possibility of the law, as in his eight homily vpon Exodus, where expounding the decalogue, he seemeth to asseuere that the baptized may according to all things fulfill the Law. The same, sayth the Author of homilyes vpon the Canticle, the diuine word is not mishapen or without order, neither doth it comm and thinges impossible.* And Cyprian, *because, sayth he, we know that which is to be done, and can do that which we know thou commandest me, o Lord, that I loue thee, thus both I can and ought to do.* Hither to the Centuristes producing witnesse against themselues.

THE

THE SECOND CHAPTER,

IN WHICH

The possibility of keeping the Law is maintayned, by other reasons, and obiections answered.

FIRST it were no lesse then tyranny to punish men euerlastingly for not keeping the Commandments, if it be not in their power by Gods help to keep them. Therefore to quit the soueraine goodnes from this merciles cruelty the Fathers vniformally defin: *That it is a wicked thing to teach the Precepts of the spirit cannot be obserued.* S. Basil: *Accuse not God, he hath not commanded things impossible.* S. Chrysostome: *We stedfastly beleeue God to be iust & good, not able to command things impossible, hence we are admonished what we ought to do in things easy, what to aske in things hard and difficile.* S. Augustine, and S. Hierome *accurse their blasphemy who teach any impossible things to be imposed by God vnto man.* Which argument hath beene handled heertofore in the Controuersy of Freewill, where the Aduersaryes cauills thereunto are reiected. The like impiety it were in God to cooperate with vs in such speciall manner, to affoard his heauenly grace, his supernaturall ayde to the keeping of his Commandments, if we transgresse and sinne in keeping of them. For as our great Doctour S. *Augustine* teacheth: *To commit sin, we are not ayded of God, but to do good things or wholly fullfill the precept of iustice, we cannot, vnles we be ayded by God.* Marke heere that by the ayde of God we may not in part, but wholy fullfill the precept, and that in ful fillingit we do not sinne, becaule thereunto we could not be holpen

Basil. orat. in illud Attende tibi. Chrys. ho. 8. de pœnit. Aug tom. 7. de nat. & grat. c. 69. Hier. ep. ad Damas. de expos. Symboli. In the second booke 13. controuersy of Freewill parag. 11. 12. 13. 14. 15. 16. 17. 18. Auguſt. de pec. mer. & remiſ. l. 2. c. 5.

by God. To which my aduersaryes cannot shape their worne-out, and thrid-bare reply, that our obseruation, our loue of God for example is no sinne, but *a good deed by acceptation.* For as I haue often answered, God cānot accept that for good which is in it selfe naught and sinnefull, *but it is good in the originall of grace from whence it proceedeth.* Explane your selfe a little better, whether you meane it is perfectly or imperfectly good? Graunt perfectly and you go on our side: yield only imperfectly, and you stand at the stay you were before: perhaps you imagine that it springeth perfect from the fountaine of grace, and after receaueth a blemish from the weaknes of flesh? You imagine amisse: for the same indiuiduall & morall act which once is enriched with the dowry of perfection, cannot be after impouerished with any basenes of vice: or is it partly good as it is wrought by grace, and partly euill as it runneth through the conduct of depraued nature? No such matter: the thing contradicteth it selfe, as hath beene often signifyed, neither is nature the conduct or pipe, but true cause of the act, in which there is not any part good, assignable to grace, distinct from that which is ascribed to man: but the entiere action perfect, or lesse perfect, is wholy assigned to mans free will, wholy thereunto ayded by grace: as the characters which the scholler frameth by the Maisters guiding of his hand, are not so seuerally drawn fayrely by one, and rudely by the other, but the same fayre or deformed, rude or well fashioned are wholy from both. Which forceth M. *Abbot* from that incongruous shift: *We by our corruption do disgrace that, which proceedeth holy and pure from God.* In like manner he is ferretted out of his other berry-hole: *That the action is good in the will, and endeauour of the person, by whome it is done.* For the will is weake, the endeauour meane, the person cloathed with human corruption, who if he may will and endeauour that which is good, then some good may proceed from a fleshly man, perfect and entiere, free from all spot and blemish, or els the will and inendment is no better then the worke: and this assignement of goodnes which you make to the will, is a meere

Abb. cap. 4. sect. 44.

Abbot ibid. fol. 579.

Abbot cap. 4. sect 44. fol. 579.

Abbot. ibid.

meere shew or treachery to cloake your bad cause.

2. Lastly you say (although you place it not in order last) that the duty we obserue *is in substance good*. Well, I am contented with this (but see you recant not) for heere I haue, that the substance at least of louing God, the substance of euery obseruation of the law, which we achieue is perfect, and entiere, able to satisfy the will of God, able to make vs acceptable vnto him. Yes say they: *If he fauourably looke vpon it, and impute not the fault but: if he should strictly & narrowly deale with vs, he should haue iust cause of reiecting vs in the doing thereof.* Forbeare these *ifs*, and *ands*, and come to the point. Is the substance of the action done entierely, good in it selfe, or no? abstracting from the fauour or dislike of God, whose indulgence, or seuerity being extrinsecall, doth not make the substance of the worke better or worse? *It is not so good as it may endure the tryall of the precise, and perfect rule of righteousnes and truth.* This is not the question, but whether it may stand with satisfaction of his law? *It cannot stand with it in such full complete, and absolute manner, as that nothing at all may be added thereunto.* Neither is that the thing demanded: who euer dealt with such slippery companions? Must I still put you to the torture to draw out the truth? My question is, whether the substance of the act satisfyeth the obligation of the law? Let vs heere what you say to this. They answere as heertofore: *It is short of that which the law requireth, it cannot be such as it ought to be: as long as the flesh lusteth against the spirit, there can be no such entiere good in vs. Alwayes a man doth lesse then he ought to do.* I thought you would flinch from your word: but I pursue you also flying. The act then of louing God is substantially short of that the law requireth, substantially lesse then it ought to be, and not only lesse of that which ought to be by perswasion or counsaile, but by precept binding to more vnder payne of mortall sinne, therefore the substance of this lesser act, is not morally good, but mortally defectuous, substantially faulty, a deadly sin and true transgression of the law, to which God cooperating must needs cooperate in particuler manner to the accomplishment of sinne, & Protestants

Abbot ibid.

VVhitak. in his answere to the 8. reason of M. Camp.

VVhitak. l. 8 aduers. Duræum. Abbot cap. 4. sect. 44. fol. 579

Abbot c. 4. sect. 47. fol. 596.

VVhitak. in his answere to the 8. reason of M. Campiã

VVhitak. in his answere to the 8 reason of M. Campian and lib. 8. aduer. Duræũ Abbot cap. 4. fol. 602.

are bound to surceasse from louing, praying, or endeauouring to performe those mortall crimes, and bound to performe them, because God commandeth them, as I further demonstrate by this dilemma. Either God commandeth the complete & perfect fullfilling of his law, which Protestants teach, no man in this life can euer atcheiue, and so his vnspeakable mercy degenerateth into tyranny, exacting a tribute which we cannot pay, condemning vs for a fault which we cannot possibly eschew, or he commandeth vs to discharge our dutyes, according to our weake and limping manner, and then our vttermost endeauours satisfy his law, although they be lame and imperfect. If not? if our best endeauours transgresse his will, if they be wanting of the duty we ought to performe, and he command that defectuons duty; thus he himselfe commandeth a transgression, commandeth a sinne, and man by doing Gods will is bound to sinne, from which M. *Abbot* cannot excuse him by saying: *It is the duety only he is bound to, and not to the sinne.* For if the duety be vnauoydably linked with the sinfull transgression, whosoeuer commandeth the duety, commandeth the transgression, and whosoeuer is obliged to accomplish the one is necessarily obliged to incurre the other: neither is this *fallacia accidentis*, or any sophisticall cauillation, as he would bleare the eyes of the simple, producing to that effect these two examples against Doctour Bishop: *A lame man is bound by law to come to the Church, he cannot come to the Church, but he must halt, therefore he is bound by law to halt. M. Bishop is bound to pay a man twenty poundes, but he cannot tell the money without soyling his fingers, therefore he is bound to soyle his fingers.* So he, writing at randome: for if there were no other pace amongst men, nor other meanes to repaire to Church but only by halting, all those who were bound by law to go to the Church, should be bound by law to halt to the Church, and whosoeuer was willed to go should in this case be willed to halt: If I say there were no other gate at all then halting, now in the opinion of Protestants there is no meanes of fullfilling the law of God heer vpō earth but defectuous lame and sinnefull, therfore whosoeuer

Abbot cap. 4. sect 46. fol. 588.

Abbot ibid.

euer is tyed to that sinnefull fullfilling, is also tyed and obliged to sin, & whosoeuer commandeth it, cõmandeth sinne.

3. His second example is more extrauagant, for no precept of the Decalogue can be obserued: *The least* (sayth Caluin) *is a burden more heauy then Ætna*. No action of keeking can be done without breach, & yet some money may be counted without toyling of fingers. I verily thinke many poore Artizans, many students also may receaue their rents without much toyling: howbeit the ample reuenues of great Lordships may stayne them somewhat more, yet these staines & defilements arise not immediatly from the action of counting or locall motion of the fingers, but from the money defilant & coyne which is toyled: cleanse that and your fingers will be cleane. But dare you say in like manner, that the impurity of our duetyes, the spots of our actions are drawn from the things prescribed and cõmanded by God, from his spotted laws, & defiled constitutions? I cãnot iudge you guilty of so wicked a saying. *Caluin in Antido. Con. Trid. sess. 6. c. 12.*

4. Secondly either English Protestants hold with Caluin, that all and euery commandment is impossible to be kept, or some particuler only. Not euery one, for I consulte the consciences of your own Sectaryes, whether some of your iudges haue not beene free from murder, & bearing false witnes against their neighbours, whether some of your graue Matrons haue not beene faythfull to their husbands, not defiled neither in thought nor deed with the cryme of adultery, whether some Protestants children haue not beene obedient to their parents, some Protestant subiects loyall to their Prince? I for my part, whatsoeuer the Caluinists libell to the contrary, vnfeignedly iudge, that diuers among them haue fully obserued at least for a tyme some of these precepts: then euery commandment is not impossible for some space to be kept. But some perchance be. Which are they? the two hardest in your opinion are, *Thou shalt not couet, and thou shalt loue God withall thy hart &c.* Of the former it hath beene already proued, that it forbiddeth not the vnuoluntary motions, *Caluin loc. citate.* The precept of not coueting may be kept.

but the free consent, which we may refraine, as some Protestants no doubt, at some tyme or other, checke and subdue their desires of adultery, of reuenge, of coueting their neighbours goods, their liues &c. For it is an infamy too reproachfull that all their women should be adultresses, all their men & aged children reuengers of their wrongs, spillers of bloud, purloyners of the goods of others either in hart or deed, as often as any such euill motion ariseth, or tentation is suggested vnto them. Againe, to affirme the first motions which inuade vs against our will to be breaches of the precept, daunteth the courage of Christs valiant souldiers, it frustrateth the intent of Gods cõmaundement. For why doth he cõmaund vs not to couet, but that we may fullfill his will in not coueting? why do we fight against the motions of concupiscence, but that we may not transgresse his law, in yeilding to thẽ? Which, suppose it be will we nill we, by their assaultes transgressed, we striue in vaine to keep of the receaued foyles, or preuent the woundes already inflicted. This precept then we may keep as often as we bridle our inordinate suggestions, and suppresse the inticements which prouoke vs to euill.

The Cõmaundement of louing God may be also obserued.

5. The other also whereby we are commaunded to loue God with all our hartes, with all forces &c. may be fullfilled if we vnderstand it aright, of the appretiatiue loue of true frendship therein exacted, not of intensiue or affectionate loue (as the Deuines speake) that is we ought to esteeme and prize God for his owne infinite goodnes before all thinges in the world, abandon al earthly riches, profits, and emolumentes when occasion is offered rather then him: we ought to make him the only scope and finall end of all our desires, yet we are not charged to loue him with all the degrees of intention which may be, for that can neuer be shewed, nor to loue him with such perfection, as to imbrace voluntary pouerty or perpetuall chastity for his sake, these are only counsayled not commaunded by the force of that precept: neither are we tied so to settle our hartes vpon him, as not to affect any other thing

thing conducible to our estate, or profitable for the maintenance of our liues, but only not to affect any thing contrary and repugnant to his seruice, which wee may easily do by the help of his grace, and wholy thereby discharge our bond in fullfilling that sweet and comfortable law, as King Dauid discharged it, when he testified of himselfe: *With my whole hart I haue sought after thee: besought thy face with all my hart: I haue cried in my whole hart: I in all my harts will search thy commandements.* Howbeit he busied also himselfe in the affaires of the common wealth, and was often distracted with temporall cares; *And the Priestes and people prayed God with all their hart*, although they were some time interrupted with other cogitations: *All Israel is sayd to follow Absalom with all their hart*, albeit they managed some other affaires (no doubt) and affected some other thing besides him. Of *Iosias* God himselfe witnesseth, *There was no King before him like to him, that returned to our Lord in all his hart, and in all his soule, and in all his power, according to all the law of Moyses, neither after him did there arise the like to him.*

Psal. 118. v. 10. v. 58. v. 145. v. 69. *Iudith 4. 17. 2. Reg. 15. v. 13. v. 4. Reg. 23. v. 25.*

6. In fine, Protestantes obserue the precept of Faith; by which they are likewise commaunded to beleeue withall their hart: *If thou beleeue with all thy hart, thou maiest.* Notwithstanding they giue humane credit to many other authenticall histories, or probable reportes, without hinderance thereof, so they may accomplish the commandment of louing God, with all the powers of their soule, when this loue ouerwayeth the loue of all other thinges, when they make him the principall obiect of their hart, and summe of their desires, when they neither imbrace nor execute any thing opposite, or disagreable with his frendship, which diuers haue, and euery one may by the prerogatiue of Grace atteyne vnto. Thirdly S. Paul professeth, *I can all thinges in him that strengtheneth me*, therfore he could by the strength of grace fullfill the commaundements, or els you derogate both from the authority of the Apostle who affirmeth it, & from the power of grace by vertue wherof he may accomplish whatsoeuer. Moreouer God maketh this promise vnto vs: *I will put my spirit*

Act. 8. v. 37. *Philip. 4. v. 13.* *Execb. 36. v. 27.*

in

in the middest of you, and I will make that you walke in my precepts, and keepe my iudgements and doe them. Christ testifieth the per-
Ioh.17.v.6. formance: *I haue manifested thy name to the men whome thou gauest me &c. and they haue kept thy word.* Yet notwithstanding, the possibility S. Paul speaketh of, notwithstanding the promise of God the Father, notwithstanding the accomplishment the Sonne mentioneth, do they breath vpō the earth and vaunt of Christianity, who depose against them that neuer any fullfilled the law? that it is not possible for man to accomplish it?

7. Thus much for the maynteinance of our doctrine.
Gal.3.v.10. Now to the obiections of aduersaries. First they vrge out *S. Paul; Cursed be euery one that abideth not in al thinges that be writtē in the booke of the law to do them.* But no man can obserue euery iote of the law without some little or veniall default, therefore he is obnoxious to that damnable curse. *For who-*
Iac.2.v.10. *soeuer shall keep the whole law, and offendeth but in one, is made guiltie of all.* Truly they haue framed an excellent Argument to proue themselues accursed, who freely confesse they cannot keep any one precept of the law, much lesse the whole. But we to whome the commaundments by Gods grace are possible according to S. Ierome, we who by the seede of God dwelling in vs do not sinne, but arriue to the full accomplishment of the law, and of all thinges written & conteyned therein; we I say are free from that maledicti-
Hier. Epa ad Ptesiph. 1. Ioh. 3. v. 9. on, for veniall sinnes do not in that sense breake or violate the law, neither doth S. Paul pronounce that curse of them, (as appeareth by the plaine text of Deuteronomy,
Deut. 27. whence he reciteth those wordes) but of mortall and deadly crimes, of Idolatry, incest, murder &c. which are indeed greeuous breaches, and transgressions of the Law. Therfore he that obserueth the rest and committeth any one of those, is liable to the curse of the law, he is made guilty as *S. Iames* witnesseth, of the whole, not that he who stealeth should be guilty of adultery, or he who is an adulterer, is therein a murderer, or that he who transgresseth one commaundement shalbe as seuerely punished & tormented in hell, as if he had broken all, but the sense is,

that

that he who offendeth in one, either incurreth the wrath and indignation of God the vniuersall authour and enacter of them all, or can haue no more hope of obtayning saluation then if he were guilty of all, or that he sinneth as *S. Augustine* interpreteth it, against the generall and great commandement of loue and Charity, the summe, the band, the plenitude and perfection of them all: for the breaking of the band is the dissoluing of the whole. *Aug. ep. 29.*

8. I answere againe, that *S. Pauls* argument here alleadged inferreth the possibility of keeping the law for which we dispute, he reasoneth to this effect: Whosoeuer will be iustified by the workes of the law, must fullfill the whole taske of the law: But without faith in Christ no man can by the force of nature vndergo or do the whole taske of the Law: Therfore without faith, through the strength of nature, no man can be iustified by the workes of the law. Hence he inferreth, Christ hath deliuereth vs from the curse of the law, he doth not meane as Protestants falsify him, that he hath discharged vs from the obseruation of the law, as from a thing vnpossible, but that he inspireth faith and affordeth grace from the Storehouse of of his merites, whereby we may keep the law, and so eschew the malediction or curse of transgression which the delinquentes incurre.

9. Secondly, it is opposed, *Now therefore why tempt you God, to put a yoake vpon the neckes of the disciples, which neither our Fathers, nor we haue beene able to beare?* I answere, that *S. Peter* there calleth not the obseruation of the decalogue, but the ceremoniall law of the Iewes, a yoake insupportable, because it was very hard and difficult, as *S. Thomas* & *Lyranus* not to be fullfiled. For all their preceptes were, as *Rabby Moyses* and *Abulensis* recount them, 600. or thereabout, amongst which were 218. that were affirmative, & 365. negatiue cõmandements, then the obligation of them was strictly and punctually to be obserued, the transgression capitall and punished with all seuerity, yet King *Dauid*, *Zachary*, *Elizabeth*, *Moyses*, *Iosue*, *&c.* fullfilled them: for of *Iosue* the Scripture giueth testimony: *He accomplished all* *Act. 15. v. 10.* *S. Thom. in 2. dist. 28. q. 1. ar. 4. ad 3.* *Lyran. in hunc locũ* *Rab. Moy. 3. duct. dub. cap. 56. 57* *Abulen. in c. 1. Ruth. q. 24.* *Ios. 11. v. 15.*

things; he omitted not of all the comaundementes, not so much as one word why, how our Lord had commaunded Moyses. Now Christ hath exempted vs from that comberlome yoke, from that *Burthen* (as *S. Augustine* calleth it) *of innumerable ceremonies* (yet not which Libertines pretend from the*obseruation of the decalogue) and in liew of them imposeth a light carriage, not pressing vs downe with weighty loade; but *lifting vs vp, as it were with winges: A precept of loue which is not heauy.*

Aug. sect. 9. de verb. Domini.

Aug. cont. 2. epist. Pelag. lib. 3. cap. 4.

10. Furthermore a slaunderous reporte is spread against vs touching the diuision of the Decalogue (which I thinke not amisse heere to insinuate, as it were by the way) that we leaue out one of the commaundements, the second as Protestants count it, of not worshipping grauen Idolls: but this is a meere cauill, for we deuide the decalogue with *S. Augustine*, braunching the first Table into three preceptes which instruct vs in our duty to God, the second Table into seauen appertayning to our neighbour, and we proue this diuision to be most consonant vnto reason, because the internall desire of theft, as mainly differeth from the desire of adultery, as the externall actes vary amongest themselues in their specificall natures. Wherfore as it pleased God seuerally to forbid the outward actes: so we distinguish the inward consentes into seuerall commandements, making two of the last, which Protestants combine in one, and vniting the first vpon far better ground, then they distinguish it. For seeing he that draweth the pourtraiture, or maketh the similitude of any creature, to the end to adore it, maketh to himselfe a straung God, another God besides the liuing God of heauen, which is forbidden in the first wordes of the first commandement, all the prohibitions apperteyning thereunto, as *thou shalt not make to thee a grauen thing: Thou shalt not adore &c.* are but members and explications of the same precept, and so ought not to be deuided from the first: This is the cause why in our cathechismes, where a brief summary or abridgement of the comandements is contracted, we omit these declarations of the first, as likewise of

Aug. de perfect. iustit. c. 15. Sarcinam subleuamẽ vice pennarũ. Aug. de nat. & grã. c. 43. & 69. Aug. q. 71. in Exod.

of other precepts for breuities sake, and not because they prohibite our adoration of images. For we allow euery member, word, and syllable of the whole to consist therewith as hath beene heretofore expounded.

11. Finally they obiect *S. Augustine*, *S. Bernard*, and *S. Thomas* affirming the precept of louing God to apperteyne to the life to come, and that it cannot be perfectly accomplished in this life, which *S. Augustine* also teacheth of that other commandment, *Thou shalt not couet*: I answere, they auouch them both impossible to be kept in the anagogicall meaning of those precepts for which they were enacted, that is according to the end of *supremum perfection* as *S. Augustine* writeth, ordeyned by God, which is that extirpating by little and little all euil inclinations, we may perpetually without intermission be enflamed with the loue of vnspeakeable goodnes: this is the marke at which those precepts ayme this is the goale vnto which we must runne and cannot here arriue vnto it; yet they confesse that these and all other commandements taken in their literall sense may be perfectly accomplished, according to the substantiall fullfilling of them, and satisfaction of the whole bond they oblige vs vnto. Therfore *S. Bernard*: *By cõmanding thinges vnpossible vnto vs he hath not made vs preuaricators or trespassers* (*as M. Abbot englisheth it*) *but humbled vs*; vnpossible he calleth them in respect of the vnmatchable intended purity which admitteth not the least mixture of vncleanes: possible notwithstanding and easy he accounteth them to such as haue *tried the sweet yoke of Christ*. Impossible in respect of the end proposed; possible and easy by Gods grace in regard of the obligation exacted: Ayming at that we increase in humility, crying for help to be discharged of the infirmities with which we are clogged: performing this we become not *trespassers* or *preuaricators*; but doers and keepers of the law. In respect of that *there is no example of perfect righteousnes among men*. *S. Augustine*: In regard of this *we cannot deny* (quoth he) *the perfection of Iustice to be possible euen*

In the 32. booke and in the 16. controuersy f. 3.
Augu. de spir. & lit. c. vltim. & in l. de perf. iustit. Bern. serm. 50. in Cant. S. Thom. 2. 2. 44. art. 6. August. ep. 200. ad Aelicum. August. tom. 3. de spir. & lit. c. vltim. circa med. Bern. serm. 50. in Cant. Abbot cap. 4. sect. 43. fol. 572. Bernar. in l. de præc. & dispens. c. 15. August. de spir. & lit. c. 35. Abbot obiecteth this place of S. Augustin c. 4 sect. 41. f. 569. in Aug. tom.

3. *de spirit. & lit. c. 5. item l. 6. cont. Iulian. c. 5. Gratia nunc etiam perfectè innouat hominem quantum attinet ad liberationem ab omnibus omnino peccatis.*

in this life. And, *Grace doth now also perfectly renew man altogether from all sinnes*; in respect of that: *All the commaundments are esteemed as kept when whatsoeuer is not done is pardoned*, vz.* whatsoeuer is not done according to some little precept or smal circumstance binding only vnder veniall sinne. In regard of this, the whole law is fulfilled, nothing is to be pardoned in respect of transgressing the commaundements, because that which is wanting is not to be accounted a breach thereof. And so I end with this my Saint *Augustine*, who neuer maketh end of impugning our aduersaries, *Neither doth God commaund any impossible thing to man, neither is there anything impossible to God for to help and assist him to the performance of that which he commaundeth, and by this, man may if he will be without sinne, ayded by God.*

August. l. 1. retrac. c. 19.

* *Gabr. Vasquez in 1. 2. disp. 212. c. 2. Sapleton l. 6. de perfe. instit. c. 11. August. de spir. & lit. cap. 36 August. de pec. mer. & remis. l. 2. c. 6. Man may so fulfill that, which God commandeth, as he may be without sinne in S. Augustines indgement.*

THE

THE SIXTH BOOKE.

THE XXIX.

CONTROVERSY

DEFENDETH

God from being authour of ſinne: againſt Doctour Fulke, *and his Companions.*

CHAP. I.

BECAVSE ſome moderne Proteſtants deeme both themſelues and their goſpellers maliciouſly wronged with the falſe imputation of this deteſtable hereſie, I will ſet downe the words of a cheefe Ringleader amongſt Engliſh Reformers, that you may apparantly ſee I challenge them no further then their owne writings giues me iuſt cauſe of combat, in defence of his goodnes who neuer would haue permitted theſe or any other euills as S. Auguſtine teacheth, vnles from thēce he could gleane ſome good. M. Fulk commenting vpon thoſe wordes, *Lead vs not into temptation*, ſayth: *The text is playne, lead vs not, whereby is proued not only a permiſſion, but an action of God, in them that are lead into temptation. Likewiſe all ſinne is manifeſtly againſt the will of God*

Aug. *in enchir. cap.* 100. *& l. de corr. & gra. cap.* 10. *Ful. in cap.* 6. *Matth. ſect.* 6. *in* 3. *ad Rō. ſect.* 4.

God reuealed in his word, although nothing come to passe contrary to the determination and secret will of God &c. it is not against his secret will that there is sinne. God worketh not as an euill author of sinne, but as a iust iudge &c. Caluin writeth: *whatsoeuer men or Satan himselfe attempt, yet God boldeth the sterne to turne all their trauayles to the executing of his iudgements.* Likewise he often affirmeth that sinne proceedeth from Gods *direction, purpose, counsell, commaundement, that he draweth, moueth, boweth, and necessitateth thereunto.* Then Fulke addeth, *that God reprobateth whome he will &c. not vpon the foresight of any demerites.* And *the reprobate haue their will free, but from coaction; for to sinne it is thrall and slaue:* therefore in another place he affirmeth: *The execution of the Iewes is to be attributed to themselues, that obstinately refused to see, & to God who iustly punished them with that blindnes, that they could not see.* Againe, *they neyther would, nor could* (beleeue) *because they were reprobate.* Many heresies are here inuolued, which I will particularly vnfould, manifesting withall our Catholike doctrine.

Caluin l. 1. instit. cap. 18. §. 1. 2. 3. 4. 5. & l. 2. cap. 4. l. 3. cap. 23. §. 4. & 7.

Fulk in c. 9. ad Rom. sect. 1. ibid sect. 2. & sect. 7. in cap. 28. Act. sect. 2.

2. First it is the heresy of *Simon magus*, of *Marcion*, of *Florinus*, and the *Manichees*, that God is the author of sinne. It is true, that God concurreth to the materiall entity or act of sinne, although not any way at all to the formality of sinne, to the deformity of the fault. For these meerely proceed from the defectuous operation of mans free will, not from Gods generall influence; which S. *Thomas* exemplifieth and declareth by the vertue of the soule in man, or mouing power which enableth the Cripple to stirre and moue vp and downe, yet it causeth not him to moue lamely or haltingly, but that wholy ariseth from the defect of his limmes: hence it is that God can neuer be said to be the willer or *worker of sinne*, much lesse *to purpose* or intend it. For the scripture teacheth that *he hateth nothing of that which he doth.* And yet of sinne and the sinner it diliuereth, *The impious is odious to God and his impiety. Thine eies are cleane from seeing euill, and thou canst not looke towards iniquity. They haue built the excelses of Baalim &c. which I commanded not, nor haue spoken of, neither haue they ascended into my hart: Thou art not a God that wilt iniquity: Thou hatest all that worke iniquity: God is*

In cap. 11. Ioh. sect. 3. Vincē. Lyr. cōtra prophan. nou. cap. 34. Iren. l. 1. c. 29. Euseb. l. 5. cap. 19. Aug. har. 46.

S. Tho. 1. 2. q. 79. art. 2. in corpore.

Sap. 11. v. 25. Sapien 14. v. 9 also Haba. 1. v. 13. Leu. 19. v. 31.

is no tempter of euill, he tempteth no man. All this our sectaries will admit, but how? that he tempteth no man, willeth not iniquity as an euill authour, but as a righteous Iudge: *God worketh not* (quoth Fulke) *as an euill authour of sinne, but as a iust iudge: The same one thing, sayth Caluin, but not for the same one cause, not for the same purpose, or end.*

Psal. 5. v. 5. *ibid. v. 7.* *Iac. 1. v. 13.* *Fulk in c. 11. ad Rom. sect. 5.* *Caluin. l. 1. instit. cap. 18. s. 4. & l. 2. c. 4. §. 2. ad Rom. 3. v. 8.*

3. God I wis is much beholding vnto you, whom after you haue coupled with the Diuell in determining and causing sinne, you excuse his and condemne the others intention: but how will you excuse S. Paul, who *forbiddeth euill to be done that good may come thereby*: els a man might lawfully steale to relieue the poore, or forsweare himselfe to saue anothers soule, which the whole Church of God vtterly condemneth, because that which is in it selfe naught and euill, as sinne is, cannot be vested with any good circumstance to become thereby honest and good. Therfore you cannot iustify Gods intention supposing he actually cooperateth vnto sinne. Or let vs yeald you may, let it be he *worketh not as an euill authour of sinne but as a iust Iudge*: Let it be his *counsaile, his end, his purpose be holy & good*, yet thence we haue that he is authour and worker of sinne &c. For he must of necessity be authour of that which he *determineth, purposeth* & effectually *worketh*. Cease then those outcries, those exclamations of yours, That we belye, we slander your professours in appeaching them of making God the authour of sinne, for we neuer attached them in those termes, That he should be the authour or worker of sinne with a sinfull intention, or mischieous purpose. Of this diabolicall phrase neither *Marcion, nor Simon Magus, nor Florinus* was euer accused, the enemy knoweth how to couer his poysoned cup with more pleasant spices, he teacheth you to guild your Creatours intention, that you may graunt his fact for which you are condemned. A fact so repugnante to infinite goodnes, as not only the wiseman auerreth, inspired by the holy Ghost, *All the workes of our Lord are exceeding good*, but Plato by the glimse of naturall light, *God only is to be called the cause of good thinges, but of euill thinges it becometh vs to seeke out of any other cause*, besides God: &

Fulk in c. 11. ad Rom. sect. 5. *Caluin loc. citato.* *Ecclesiast. 39. v. 21.* *Plato dial. 2. de repub.*

Mercurius

Mercurius Trismegistus: From God the maker, no vncleane, no euill thing can proceed. Our Catholique writers auncient & moderne more closely pursue and yrge the same, S. Basill, Tertullian, S. Ambrose, S. Gregory: *Neither is there in God* (sayth S. Dionyse) *nor from God any euill. Iniquity* (sayth S. Augustine) *which most vpright or inflexible Verity reprooueth, he knoweth how to condemne, not how to do.*

Mercurius Trismeg. in Poemã. cap. vlt. S. Basil. hom. 2. in exam. & hom. 9. Quod Deus non sit author malorũ Tertul. lib. 2. contra Mar. cap. 14. S. Ambr. l. 1. in hexa. c. 18. S. Greg. l. 29. mora. c. 31. Diõ. cap. 4. de diui. nom. Aug. ep. 105.

4. For it were a very prepostrous, yf not tyrannicall course to punish in others that which himselfe performeth. An impotent and deceiptfull proceeding to intend iustice and accomplish wickednes, as Protestantes feigne their God to do, who ayming at vertue worketh vice, purposing truth venteth heresies, either because he cannot fashion his worke answerable to his purpose which is impotency: or purposeth one thing and worketh another which is deceipt: or will haue the same formall worke which is of it owne nature euill, sinfull, and eternally punished in others, to be good, holy, laudable as achieued by him, which is no lesse then inhumanity and fiercenes in any other then a Caluinian God. Because our true and soueraigne God, who is essentially good, yea goodnes it selfe, yf it were possible for him vpon any reiect neuer so holy, to purpose or desire euill, yet that intended euill he could not do being essentially opposite & repugnant to his nature. *The good tree cannot bringe forth euill fruite*, nor the tree of life the blossomes of death: *No contrary* (sayth S. Basil) *can be engendred by his contrary. For neither is life wont to breed death, nor darcknes afford beginning to light, nor doth sickenes cause health*; and S. Gregory Nissen. *The good man out of the aboundance of his hart vttereth not euill thinges, but such as are agreable and conuenient to his nature, how much more doth the fountaine of goodnes dispense from his naturall bosome nothing that is euill.* It is impossible from the well-spring of purity, any mudde of vncleanes, from the splendour of the sun, any mote of darcknes, from the center of rectitude, any line of obliquity, from the only rule and square of all actions, any detorted worke or action should be drawne to how good a purpose or holy an end soeuer it be directed, yet this pre-

Matt. 7.

Basil. hom. 2. in hexa. Gregor. Nissē. hom. 2. in Eccles.

ceedeth not from any imbecility or weaknes, but from the power it selfe and omnipotency of God, in so much as we may auouch with *S. Ambrose: This impossible thing is no signe of infirmity, but of vertue, power & Maiesty.* Likewise S. Augustine, *God is omipotent &c. how many thinges can he not do, yet he is omnipotent: and therefore he is omnipotent, because he cannot accomplish these thinges. For if he could die he were not omnipotent, if he could lye, if he deceaued, if do vniustly he were not omnipotent, because if this were in him he were not worthy to be omnipotent.* Which reason conuinceth also that he cannot as a righteous Iudge, or for any good purpose, lye, deceaue, do euill, or work any sinne: For if his purpose and intent be good, why doth he not contriue and execute it by some good, vertuous & honest meanes? Is it because he will not, cannot, or thinketh not of it? choose which you will: For one of them must needes be the cause. Will he not? It is want of goodnes. Can he not? It is want of power and omnipotency. Thinketh he not of it? It argueth ignorance and inconsideration. To which effect it is recorded in *Plato*, That man may haue some profitable inducement to lye because he cannot otherwise compasse his designed plots, but nothing can moue God thereunto. For nothing can he approue which he cannot effectuate by the best meanes he listeth. Fy then on these pernicious and hellish dotages, that God is the causer of heresies, the contriuer of sinne. Fy on them that thinke God yoke-mate with the diuell in the accomplishment of sinne, to achieue his holy designes.

Amb. l. 6. Ep. ep. 37.

Aug. lib. 1. de symb. ad catechu. c. 1.

Plato l. 2. de repub.

Pulke in c. 9. ad Rom. sect. 2.

5. The second heresy is interlarded in these passages, *Gods election and reprobation is most free of his owne will, not vpon the foresight of the merits of either of them.* Likewise, *The reprobate haue their will free, but from coaction, to sinne it is thrall and slaue: Bound to sinne and not free.* Pharao *had his will free from constraint, but yet slaue to sinne.* Gods election I let passe because it tendeth to good, it requireth not the preuision of workes, but for reprobation, which is the deputation of man (the only image and similitude of Gods likenes vpon earth) to eternal punishment, for this to be done without any foresight, absolute

Pulke ibidē sect. sect. 2. in cap. 6. Ioh. sect. 3. In cap. 9. ad Rom. sect. 7. in cap. 27. act sect 3 in cap. 12. Ioh. sect. 3.

absolute or conditionall of his demerites, and being done that man hath not power to escape, or free will to auoyde the sinnes which leade him headlong to destruction, is more then Barbarian, more then *Neronian* cruelty: because euery punishment iustly taxed presupposeth an offence, but both men and Angells in that priority considered are free from all offence, free from ill-desert: therefore to preordeyne those harmles and noble creatures to euerlasting tormentes, which of necessity they must incurre before the prouision of any misdeed, is such wild, sauage, and outragious Caluinisme, as I know not whether it hath euer found liking in the thoughts of any, but some heretically and Fulkish Caluinistes.

Ezech. 18. v. 32. Ezech. 33. v. 11. Osee 13 v. 9. Sapien. 1. v. 13. 2. Petri 3. v. 9. 1. Thess. 4. v. 3. 1. ad Tim. 2. v. 4.

6. The Prophets and Apostles cry out, *I will not the death of him that dieth, saith our Lord God: I will not the death of the impious but that he conuert from his way and line. Perdition is thine O Israell, only in me thy help. God made not death, neither doth he reioyce in the perdition of the liuing. Our Lord is not willing that any perish. This is the will of God your sanctification. God will haue all men saued, and come to the knowledge of the truth.* Therefore the positiue reprobation of no creature is absolutely intended by God, but he hath a true antecedent or primary will by which he desireth the saluation of al both men & Angells and consequently only supposing their obstinacy deputeth them to punishment. *God* (sayth S. Chrysostome) *doth much desire and couet the saluation of vs, of those men also whome for sinne he damneth.* With whome *S. Ambrose, Theophilact* and *Oecumenius* consent, and *S. Chrysostome* againe explicating that sentence of *S. Iohn, he illuminateth euery man comming into the world*, affirmeth, that God is ready and willing to enlighten all as much as lyeth in him. Therefore the reprobate are not thrall to sinne, nor was *Pharao* by any necessity bent or moued to obdurate his hart, but he did freely of his owne accord harden it against Gods gentle scourges, and mercifull calling, as *S. Augustine* teacheth, comparing him with *Nabuchodonozor* in these words: *Touching their nature they were both men, touching their dignity both kinges, touching their cause, both deteyned the captiued people of God, touching their*

Damasc. l. 2. de fide or. tho. ca. 29. Molina in 1. partem q. 19 art. 6. disp. 1. Zuares l. 5. in 1. partem c. 3. Chrisost. hom. 1. ad Ephes. Ambro: Theoph. & Oecum. 1 ad Tim. 2. Cyrosost. ho. 7. in Ioan. Aug. de

punishment, both with chastisements were benignely admonished:
Fulk. in c. 12. Math. sect. 1. Calu. l. 3. instit. c. 23. para. 8. *What therefore made their endes so different, but that one feeling the hand of God, groaned, and lamented with the remembrance of his owne iniquity, the other warred with his freewill against the mercifull truth of God.* Otherwise irreuocably to purpose mans endles paines before the foresight of his default in that necessary and vnauoidable manner: is as farre beyond the immanity and barbarousnes of other tyrants, as eternall death exceedeth temporal, or the paines of hell surmount the torments inflicted vpon earth. Neither is this immanity any thing lessened, whether that slauery or thraldome whereby the reprobate are enchayned to mischief, commeth from the corruption of sinne, as Fulke holdeth, or from the decree of reprobation, which is the will of God necessarily inferring the thing decreed, as Caluin also auerreth, nor yet is that cruelty lessened by the slime of originall infection from whence you conuey this necessary of slauery. First, because that taketh not place in the Diuells, who were reprobated notwithstanding in the like sort with men. Secondly, because you teach reprobation to haue beene decreed before the preuision of originall sinne. Thirdly for that you depriue the reprobate of free-will in respect of all other actuall sinnes, for which they are (supposing that absurdity) without all right and equity eternally tormented.

Fulk in c. 13. Matth. sect. 2. 7. The third heresy, is not distinctly vttered but perniciously couered vnder the obscurity of words, to wit, that God purposely intendeth not only the eternall torments in manner aforesaid, but the very obduration and blindnes of the reprobate by which they deserue thē.

Fulk. in c. 6. Matth. sect. 6. in c. 1. ad Rom. sect. 10. in c. 11. ad Rom. sect. 5. *God hardneth* (quoth Fulke) *the wicked, not as an euill authour, but as a righteous Iudge, not by bare permission or suffering, but by withdrauing and withholding his grace, and deliuering them into their own lust, or into the deceipt of Sathan.* In which deliuery he graunteth an action of God, as his words both here and els where import; not only to the materiall entity, whereunto we also confesse Gods generall concourse, but to that formall obduration or precise formality of contempte & hardnes,

hardnes, to which we only allow his *sufferance, or bare permission*, or els why doth he alwaies exclude this permission of ours? or seeke to excuse God that he concurreth as a *righteous Iudge*, vnles he meant that God actually concurreth as a *righteous Iudge* to the same specifical degree of willfull resistance or malicious purpose of abiding in sinne, to which man cooperateth as an euill actor els to what end deuiseth he that distinction, that sinne is aginst Gods reuealed will, not against his secret will, vnles he speaketh of formall sinne? For the materiall entity is not against his reuealed will, but only the formall obduration or culpable blindnes: Therfore he supposeth that God sendeth the spirit of errour, and giueth the wicked ouer to a reprobate sense by speciall concourse to the very malice it selfe of their sinfull obstinaney. All which he copied out of the originall of Caluins Institutions, where discoursing of Gods concurrence vnto sinne, Caluin sayth: *I speake not here of Gods vniuersall moouing, whereby as all creatures are susteyned, so from thence they take their effectuall power of doing any thing; I speake only of that especiall doing which appeareth in euery speciall act.* In another place, *If the blinding and madnes of Achab be the iudgement of God, then the deuice of bare sufferance is in vaine.* A little after auouching that *God blindeth the eies of men, striketh them with giddines, maketh them drunke with the spirit of drowsines, casteth them into madnes and hardneth their hartes*, he immediatly addeth: *These thinges also many do referre to sufferance, as if forsaking the reprobate he suffered them to be blinded by Sathan, but that solution is too fond.* Lastly he concludeth: *Now I haue sheured plainly inough that God is the author of all those thinges which these Iudges would haue to happen only by his idle sufferance.* You read his wordes, you perceaue his currish snarling at his maker; yet he seeketh the like colour to excuse him, as Fulke is wont: That he doth all this as a righteous Iudge, iustly punishing them with their vngracious blindnes. But the iustice of his person, the purity of his intention, as I haue *Calu. l. 2. instit. c. 4. §. 2.* *Calu. l. 1. instit. c. 18. §. 1.* *Calu. in the same place §. 2.* *Calu. l. 1. instit. c. 18. §. 3.* *Aug. ep. 105. & tract. 53. in Ioan.* already prooued cannot acquit him, if his fact be wholy the same with the euill actors. Then *S. Augustine* expressly teacheth, *God doth not harden by imparting malice, but by not affoarding*

affording mercy. And so God blindeth, so he hardneth, * by forsaking not by ayding. But of this more hereafter in the solution of other obiections.

* (deserẽdo non adiuuando)

THE SECOND CHAPTER.

IN WHICH

Two other hereſies are comprehended, and the places cleered which are obiected out of Scripture.

THE fourth Hereſy lapped in the wrincles of the former two, is, that euen as the diuine Piety predeſtinateth ſome to glory, ſo he reprobateth others from al eternity, & cõtriueth the meanes of their perdition, intendeth not only their euerlaſting puniſhment of ſenſe but that alſo which the Diuines call *poenam damni*, their puniſhment of damnation, their finall irrepentance and other enormous crimes, by which they are plunged into that hopeleſſe calamnity. Thus Fulke ſayth: *Pharao was a veſſell of wrath ordeyned to deſtruction.* And ſome lines before: *To this purpoſe ſet vp by God*: Caluin alſo: *It is not meete to aſſigne the preparing vnto deſtruction to any other thinge, then to the ſecret counſaile of God.* Likewiſe: *To ſome eternall life, and to ſome eternall damnation is foreappointed.* An hereſy condemned long ſince in the Predeſtinatians, in one *Godeſcalcus* a monke of Rhemes at a Synod of *Mogunce* a Citty in Germany: cõdemned alſo in the Arauſican Councell, in theſe wordes: *VVe do not only beleeue any to be predeſtinate to euill by diuine power, but if there be any who will beleeue ſo great an euill with all deteſtation, we pronounce them accurſed.* The ruine (ſayth Proſper) *of no man is diſpoſed of by diuine ordination.* S. *Auguſtine*: *God hated not*

Fulk in c. 9. ad Rom. ſect. 5 Calu l. 3. inſtit. c. 23. ſect. 4. & 8. l. 3. inſt. c. 21. §. 5. See Frodoard. l. 3. c. 13. Serræn. l. 1. rerum Mogunt. c. 33 Baro. anno dom. 490. & 848. Conc. Arauſic. c. 25. Proſp. l. 2. de vocat. gent. cap. 22. Aug. l. 2. ad ſimpli. q. 2.

Eſau

Esau a man, but God hated Esau a sinner: That is, he hated him not in that priority in which he ordeyned to create him a reasonable man, but in that after-sight in which he foresaw the contamination of his sinne. For *S. Augustine* alwaies placeth reprobation after the preuision of our infected masse or corrupted lumpe of humane nature, which *masse* (sayth he) *if it were so betweene both, that as it meriteth no good, so it deserueth no ill; not without cause should it seeme iniquity, that vessels to dishonour should be framed of it*. Hence he giueth vs this document: *He that is deliuered let him loue, and admire the benefit of grace, he that is not deliuered, let him acknowledge his debt*: the debt of his capitall crime *S. Fulgentius* conformably sayth: *It is well knowen the wrath of God cannot be verified, but where the iniquity of men is beleiued to go before: If when man was created of God, he was so in his present worke good, that in his predestination he should be euill, without doubt he was to be euill by the worke of God, by whome he was predestinated to sinne*. Whereupon he argueth that God should be the *author of euill: His iustice vniust*, and other the like Atheismes, with which our Reformers are incombred, although they giue out that God doth so to manifest his power, glory and almightines, because if the meanes be ill, the end cannot be good, or if it could, it implieth contradiction, his power should achieue any thing which crosseth his mercy and impareth his iustice, he cannot decree that to the glory of his name which derogateth from any other attribute or perfection of his nature.

Aug. ep. 106. Aug. l. de bono perse. cap. 8. Fulgen. l. 1. ad Momin. cap. 26. Ibid cap. 21. & some chapters before Ibid. c. 22. &c.

2. In fine if God determined to create the reprobate to proclayme his power, as he doth the elect, to shew the riches of his mercy, both originally flowing from his wil & purpose, it must needes ensue, as learned *Eckius* notably disputeth, that there should be many more chosen to blisse, then abandoned to damnation, because God is more prone to mercy then to iustice, to do good then to procure euill: *Our Lord is sweet to all, and his mercies, or commiserations are ouer all his workes: he desireth not a multitude of faithles and vnprofitable children*. Therefore the huge hoast of the reprobate surpassing by so many degrees the small number

Eckius in Chrysopasso prædest. cent. 3. nũ. 52. Psal. 144. v. 9. Eccles. 15. v. 22.

of

of the elect, proceed not from his mercifull will, but from their owne wayward and wretchles disposition, in which he foreseeth they will finally persist & depart this life.

3. The fift heresie is, that which setteth abroach the contrary wills, which M. Fulke assigneth to God his reuealed, and his secret will. For either he supposeth they are two distinct willes allowing that sacrilegious disuni-
Tull. l. 2. de nat. Deorum. on and diuorcement of affections in our true soueraigne God, which *Tullie* disalloweth as the roote of dissention euen in his false and heathenish Gods; and as he distinguisheth his wil, so he must deuide the vnity of his nature, he must needs confesse one God abhorring sinnes, the other approuing them with the viperous *Manichees*. Or doth he meane there is but one will, which as reuealed detesteth sinne, as secret and hidden liketh well of it, then let him tell me how he liketh or *decreeth those thinges with his secret purpose, which he hath openly forbidden by his law?* A demaund which so staggered Caluin, as he replieth; *We conceaue not*
Caluin l. 1. instit. c. 8. §. 3. *how God in diuers manner willeth, and willeth not one selfe thinge.* I beleeue indeed he could not conceaue it, nor can any wit conceaue that which is vnconceauable: viz. that the same immutable and simple will should striue with it selfe, or faigne to forbid which it counsaileth and decreeth. For concerning the will of God reuealed in his word, which is as you define, *manifestly against sinne*, either there is a true will in him correspondent thereunto, and so he inwardly hateth which he outwardly prohibiteth, or els he faigneth, dissembleth or at least equiuocateth with vs in his reuealed will. Equiuocation I thinke you allow not in God, who so passionately censure it in his oppressed seruants: dissimulatiō ought much lesse to be ascribed vnto him whose truth is alwaies constant and fidelity inuiolable. But howsoeuer, you make sinne discordant from the reuealed will, as long as you affirme it agreable to the determination & secret will of God, which is his inward immutable and substantiall will, you cause sinne it selfe to be sinne, which implieth contradiction,

contradiction, and that Protestantes may lawfully without offence, perpetrate theftes, murders, adulteries, and all kind of sinnes. For the will of God is the inerrable square and supreme rule of all actions: Therfore whosoeuer leueleth his thoughts, and deedes according to his will, cannot stray or decline into fault or errour: But euery Protestant by committing sinne conformeth himselfe to the determination and secret will of God: no Protestant then swarueth from his duty, or offendeth his maiesty by incurring theftes, murders, adulteries, or any other sinnes. Yf they answere, *that sinne is against his reuealed will*, and therefore they offend, although it *be not against his secret will*: That answere fitteth not their purpose. For Gods true, secret, and substantiall will, intimated vnto them is the right patterne, by which all actions must be drawne. Wherefore if sinne be fashioned, and squared to that, it must needes be streight, regular, or according to rule, and consequently no sinne, no offence to God. For this cause *Abraham* sinned not in offering to sacrifice his sonne, nor the people of *Israel* spoyling the *Ægyptians*, nor *Osee* the Prophet, taking a wife of fornications, and begetting children of fornications, nay they all pleased God herein because they directed their actions according to the leuell of his secret and hidden will, made knowne vnto them in those particuler cases, although they did against his generall reuealed will in forbidding murder, theft, and fornication.

S. Thomas 1. 2. q. 19. ar. 9. & 10. Durand. l. 1. distinct. 48. q. 2.

Gen. 22. Exod. 12. Osee. 1.

4. In like manner if Protestants by sinning follow the direction of Gods determination, if they do nothing against his secret will, they cannot be guilty of fault, albeit they transgresse his reuealed will, which is only an outward token or signe of his will; neuertheless I proue, that sinne accordeth also with his will, reuealed vnto Protestants: For they pretend to knowe that the secret will of God determineth, and purposeth sinne, that it is not *against sinne*. But how do they knowe this will to be such? It is secret, they cannot pierce vnto it by themselues. God must disclose it, he must reueale it vnto them.

That reuelation, whatsoeuer it be, by which he manifesteth this mystery, is his reuealed will, which being the faith full messenger, proposer and interpreter of his secret, sinne is not against it: Therefore in them, it is neither against his secret, nor reuealed will. Nor by that Atheisticall Sophisme any sinne, but a regular and laudable action. Contrariwise, when God disswadeth, prohibiteth and condemneth sinne, either he doth it in earnest, or in iest: if in iest, his disswasions are but mockeries, his threates bugges to terrify babes: if in earnest he secretly disliketh that which he forbiddeth, and so sinne is also repugnant to his secret will, repugnant to his determinate and hidden counsailes.

5. The aduersary is by this time cloyed with the surfet of his blasphemous heresies, let vs now view the daynty morsells which gorged him so full; They were these heauenly viandes of holy Scriptures venomed with the corruption of some Marcian or Manichean sawce; viz. *That God hath mercy on whome he will, and whome he will he doth obdurate: he made all thinges for himselfe, euen the wicked man vnto the euill day. To this very purpose haue I raised thee, that in thee I may shew my power: God hath deliuered them into passions of ignominy: Our Lord hath hardned the hart of Pharao: he hath blinded their eies and indurated their hart, that they may not see:* I answere all these thinges. God is sayd to do, first by sufferance, and permission, because foreseeing the euent of their malice, he hindreth it not, but leaueth them to their owne vnnaturall desires. Secondly, by substraction of grace, which sometime he iustly taketh from them vpon their desertes. Thirdly by working miracles, preaching the truth, or achieuing some other good, by which they take occasion to grudge, murmure, rage, and peruersly withstand his holy will: whereupon it is written of Pharao, *That he indurated his owne hart himselfe*: And of others S. Paul sayth, *They haue deliuered, and giuen vp themselues to all vncleanes*. Which because they actually effected, the like as Caluin mis-inferreth, cannot thereby be concluded of God. For that which with verity of fayth, according to S. Augustines

Rom. 9. v. 18. Prou. 16. v. 4. ad Rom. 9. v. 17. ad Rom. 1. v. 26. Exod. 7. 8. & 9. Iohn 12. v. 40.

Vasquez in 1. part. Tom. 1. disp. 95. c. 10. Exod. 8. v. 15. ad Ephes. 4. v. 19.

gustines rule, may not be ascribed vnto him, ought to be expounded some other way. Therefore he himselfe interpreteth the aforesaid sentences, by way of permission, saying; *The manner by which man is deliuered vp into the power of the Diuell, ought not so to be vnderstood, as if God did it, or commaunded it to be done, but that he hath permitted it only, yet iustly*: So Tertullian calleth God, *not the doer, but the permitter or sufferer of euill*: And Fulgentius: *No man iustly sinneth: although God iustly permitteth him to sinne. Epiphanius* and *Rupertus* vse the same distinction, whome I ioyne to the rest, that you may abhorre the impudency of *Caluin*, who so often carpeth at this auncient and long approued solution, wherein I bewray both his and other heretikes hatred towards God. For where they read in holy writ any mystery which redoundeth to the honour of his name, they cloude, or extenuate it with metaphoricall constructions, as the reall presence in the Sacrament, the remission of sinnes, and inward iustice of our soules. Where they discouer any sentences, which may seeme to darken the beames of his glory, they sticke fast to the letter, and eagerly presse the rigour of the words: as here when he is sayd to harden, to blind, to giue men ouer to a reprobate sence. Far otherwise all deuout, and fayth full interpreters of Gods word. Otherwise *S. Chrysostome*, who teacheth that God *susteyned Pharao with much patience, willing to reduce him vnto pennance. For if he had not desired this, he would not haue shewed so much lenity*: Then he affirmeth that Pharao prepared himselfe to wrath &c. by his owne will, and that God was ready and did *what lay in him to saue him &c. who if he were not saued the whole fault was his owne.* Otherwise Rupertus, who commenting vpon this very allegation of *Pharao*, (to this purpose I haue raysed or set thee vp) expoundeth it not with our Sectaries, of his creation, but of his aduaunchment to his Kingdome, *permittendo videlicet, non agendo*, as much to say, by permitting, not by doing. Otherwise *S. Augustine*: *When yee heare, I the Lord deceaued that Prophet, and he indurateth whome he will, remember and call his desertes to mind whome he hath permitted so to be obdurated and seduced.*

Aug. de doc. Chri. l. 3. ca. 10. Aug. l. 13. de trin. ca. 12.

Tertull. l. aduer. Hermog. Fulgen. l. 1. ad Monim. c. 13. Epipha. hæres. 66. Rupert. in. c. 9. Exod.

Chrysost. hom. 26. in c. 9. ad Rō.

(Tulit multa cum lenitate volens ipsum ad penitentiam adducere &c. qui si seruatus minime fuit, rei totius culpa ab illius animo accidit.) Rupertus ineum locū Exod.

Aug. l. de gra. & lib. arbit. c. 23.

6. Let me therefore intreat euery sober Christian, who is touched with the zeale of his creatours honour, to detest such Ghospellers, as lincke his Diuine Maiesty (I dread to reporte it) in the same leese with sinners: Who giue him the sterne to direct and cōmaund their naughty proiectes, whilest they as Oaremen row at his pleasure; who faigne him to pursue and intend their sinfull ruine, in giuing them ouer to a reprobate sense. And thou o boundlesse piety, o immeasurable bounty, to whose vnstained breast no thought of sinne, or cogitation ascēdeth: Thou who neuer permittest any euill but to turne it vnto good, neuer omittest any good which may be strayned out of euill: strayne I humbly beseech thee out of the euill weedes of my deere Countrymen, the good of their conuersion: Turne their ranging hartes vnto they center of truth, that they may beleeue and confesse how farre thy sacred hart hath euer beene from working their obduration, or desiring their blindnes, who with long patience expectest, with great lenity susteynest, with many teares and groanes of thy beloued sonne earnestly inuitest the rebellious sinners to returne vnto thee.

Caluin l. 2. instit. c. 4. §. 1. (Idem ergo facinus Deo, Satanæ, homini assignari videmus, non esse absurdum.) Deus clauum tenet. Caluin l. 1. c. 18. §. 1. Caluin l. 1. inst. c. 17. §. 11. & c. 18. l. 2. c. 4. l. 3. c. 23.

THE

THE XXX.

CONTROVERSY,

IN WHICH

The Merit of Good workes is supported: against Doctour Abbot, *and* Doctour Fulke.

CHAP. I.

GREAT is the slaunder, and intollerable the reproach with which our opponents as in many other, so likewise in this controuersy are wont to vpbraid vs: viz. *That we pull down the merites of Christ to set vp our owne*: debase his honour, to glory in the dignity of our owne desertes: that we make our owne workes of themselues worthy of reward, gratefull of themselues, and pleasing to God. Whereas we neuer affoard them any such priuiledge, as they are deriued from our veines of earth, but as they take head and are conueyed from the springes of heauen. For we hold three thinges necessary to elevate and aduaunce them to the excellency of merit, all flowing from the celestiall and deified streames of our Redeemers bloud. The first is, that no worke of man can truly merit, or deserue reward, vnles

Abbot in his defence c. 4. & 5.

being wrought with ayde from aboue, it alſo proceede from inherent grace from the ſpirit of adoption inhabitant in our ſoules. The ſecond is, that God adioine the ſcale of his promiſe, and oblige himſelfe to remunerate the worke. For although it be not dignified by the vertue of his promiſe, or benigne acceptation, as ſome conceaue, but by the prerogatiue of Grace from whence it ſpringeth: yet his promiſe is requiſite, that he be engaged to recompence our labours who cannot be otherwiſe indebted to his creatures. The third is, that all meritorious deedes be freely and ſincerely done, freely from the neceſſity or violence of compulſion, ſincerely from the nakednes of ſiniſter intention. Theſe thinges preſuppoſed we conſtantly maynteyne with the thrice holy & oecumenical Councell of *Trent*, againſt M. *Fulke*, *D. Abbot*, and all the Sectaries of our time, a true worthines & dignity in all ſuch actions as ſhalbe accompained, graced and enobled with the three forementioned conditions, not that theſe conditions enhaunce them to the perfect value and Arithmeticall equality with the promiſed reward which in rigour of iuſtice one ſhilling (for example) hath with another, or the corne ſold in the market hath with the common taxed price thereof, but that they infuſe vertuall equality and due proportion thereunto, as the ſeed ſowed in the ground hath vertuall proportion to the ſtatelines of the tree, and accidentall qualities are ſufficient and equiualent diſpoſitions to the introduction of a ſubſtantiall forme: ſuch equiualent proportion or dignity of merit the holy Scriptures and Fathers acknowledge in our workes achieued by the help, & inſpiration of the holy Ghoſt, as appeareth firſt by theſe places of holy Writ, where our good deedes and patient ſufferinges are expreſſly ſaid to be worthy of God, worthily to deſerue the fruition of his ſight, as, *They ſhall walke with me in whites becauſe they are worthy: God hath tempted them and found them worthy of himſelfe: Giuing thankes to God and the Father, who hath made vs worthy vnto the part of the lot of the Saintes in the light: VVe pray alwayes for you that our God make you worthy of his vocation*. So in the

Concil. Trident. Seſſ. 6. c. 16.

Apoc. 3. v. 4. c. 3. v. 5. ad Coloſſ. 1. v. 12. 2. ad Theſſ. 1. v. 11.

the auncient proteſtant tranſlation it is, *That our God would make you worthy*; which errour eſcaped them as Fulke acknowledgeth ſaying: *I confeſſe it is an imperfection in our tranſlations*: Therefore it is ſince corrected in the renewed bible by his maieſty to bolſter the euaſiõ, by which *M. Fulke, D. Abbot* and their fellowes ſeeke to delude the former textes. Their euaſiõ is, *That we be counted worthy through Gods free acceptatiõ by grace: & imputation of Chriſts iuſtice. Not of the merit of our conſtãcy.*

Fulk in c. 1. 2. ad Theſſ. ſect. 1.
Fulk in Ep. 2. ad Theſ. c. 1. ſect. 1. In c. 1. ad Coloſſ. ſect. 3.
Abbot in his defenſe c. 5. ſect. 7. 8. & 14.

2. But neyther will the wordes beare that violent racking, nor God endure ſo great a wrong, that he ſhould account thoſe *worthy*, call thẽ *worthy* who haue no *worthines* in them. Then *S. Paul* there writeth of the Theſſalonians, who were counted worthy by true beliefe and imputation of Chriſtes worthines long before: Therefore it had beene loſt labour for him alwayes to pray for that which they had obteyned, and could not by Proteſtantes Sophiſmes euer looſe, or be further perfected a nd enriched therewith. It was the increaſe of inherent godlines & holy conuerſation for which he offered his prayers, that profiting herein from to day they might be made worthy of the creation and ſociety of Saintes to which they were called, as many other Textes euidently perſwade which aſcribe vnto our workes the dignity it ſelfe and worthines of merit. *S. Paul* to the hebrewes: *Beneficence, and communication do not forget: For with ſuch hoſtes God is promerited.* So Primaſius ſcoller to S. *Auguſtine*: *By ſuch ſacrifices, and giftes of almes, Deus promeretur adipiſci, God is promerited, or vouchſafeth to be gayned*: The greeke hath προσηκεται, God is well pleaſed: The *Syriake Scapbat, pulchreſcit*, that is God waxeth faire, he becometh more amiable, louing, and fauourable vnto them. *S. Chryſoſtome, Oecumenius, Theophilact*, and *Eraſmus* reade, *God is pacified & reconciled by meanes of theſe workes*, which could not be vnles they had ſomething in them that procured his fauour. In Geneſis alſo, where our Tranſlation hath in latin and Engliſh, *I am inferiour to all thy mercyes*: in the Chaldeake, it is; *My merites are leſſe then all thy mercies which thou haſt ſhewed to thy ſeruant*. And in Eccleſiaſticus, *All mercy ſhall make a place to euery man according to the merites of his workes.*

Ad Hebr. 13. v. 16. Primaſ. in eum locum.
Chryſoſtõ. Oecumen. Theophil. & Eraſm. in eum locũ.
Gene. 32. v. 10.
Eccleſiaſt. 16. v. 15.

Matth.5. v.12. Matth.20. v.8. Iere.31. v.16. ad Rom. 4.1. ad Corinth. 3. Apo. 22. cap 10. Abbot in his defence c.5. sect.14. fol. 686. Fulk in c.3.1. ad Cor. sect.2. In c.4.2. ad Tim. sect.4 in c. 25. Matth. sect. 6. 2. ad Tim.4 Matth.20. v.4. & v. 13. & 14. Aug. l. de san. virg. c. 26. Hier. l. con. Iouin. Chryſoſt. Theophil. & Euthim in eum locũ 2. ad Tim. 4.2. ad Tim. 4. & ad Hebr. 6. 10. Fulk in c. 4. 2. ad Tim. sect. 4. Abbot in his defence c.5. sect.14.

works. And although the Greeke hath only κατὰ τὰ ἔργα, according to his workes, yet that importeth the ſame with the Latine, as I ſhall ſhew hereafter, and the Scripture witneſſeth in thoſe places, where eternall life prepared to good workes is entitled *merces*, a reward or hire, which muſt needes be correſpondent to merit or deſert: *Be glad and reioyce, becauſe your reward is very great in heauen: Call the workmen, and pay them their hire: Let thy voyce ceaſe from weeping, and thine eies from teares, becauſe there is a reward for thy worke: God rendreth, or repayeth to iuſt men the hire of their labours.*

3. Our aduerſaries make anſwere to theſe and the like argumentes. Firſt, That heauen is called a Crowne, a reward *ſecundum quid*, and in a reſpect ſimply and abſolutely it is only a gift, becauſe it is giuen acording to grace according to mercy, not according to deſert or merit. But we reply, that although the originall from whence it proceedeth, be grace and mercy, yet that grace being communicated vpon this ſolemne bargaine, couenant, or promiſe of rewarding our workes performed, and dignified therewith, it muſt of neceſſity include a dignity in them: For euery reward hath an abſolute, and intrinſecall reference to ſome proportion of worthines or merit. Here is a true and abſolute reward, therefore a true and abſolute merit. For which cauſe the reward is termed a Crowne, not only of grace, but *a Crowne of Iuſtice*, due vnto vs by a certaine right or title of iuſtice: *Friend I do thee no wrong &c. Take that is thine and go*. Where he ſpeaketh of the day-penny by which *S. Auguſtine, S. Hierome, S. Chryſoſtome, Theophilact*, and *Euthymius* vnderſtand the Kingdome of heauen, and yet he ſtileth it his, to wit his by couenant, his by iuſtice, and not only by gift: vpon the ſame ground *S. Paul* calleth God *a iuſt iudge*, in rewarding our workes. *God is not vniuſt to forget your workes.*

4. The ſecond Anſwere which D. Fulke, D. Abbot, and the reſidue of their fraternity returne hereunto, is, That *the reward is due by couenant, and ſo a debt in reſpect of Gods promiſe not of our deſert*: Like wiſe, *God rendreth heauen* (ſay they) *as a iuſt iudge, not to the merit, and worthines of our workes, but to*

the

the merit and worthines of Christ imputed by faith, vnto vs. These be the guily shiftes they deuise to entayle all vpon Christ and vpon Gods promise which he by those meanes most bountifully vouchsafeth to communicate vnto vs. For although it be true, that the diuine promise and Christs Iustice be necessary to enable vs to merit, yet they are not the chiefest thinges which God regardeth in rewarding our workes. For the promise is the same, the imputation the same equally made and attributed vnto all, but the remuneration is diuers, inequally assigned, more, or lesse correspondent to the slacknes, or industry of our labours. *The Sonne of man will render to euery one according to his works: euery man shall receaue his owne reward according to his owne labour: What thinges a man shall sowe, those also shall be reape: For he that soweth in his flesh, of the flesh shall reape corruption, but he that soweth in the spirit, shall reape life euerlasting.* So that the seede, the price, and proper cause of euerlasting life, is not only faith, nor the promise of God, or merites of Christ alone, but also our good deedes of piety and deuotion, which here we sowe vpon earth. For the Apostle goeth forward in the same place: *Doing good, let vs not faile, for in due time we shall reape not fayling. Therefore whiles we haue time let vs worke good to all: Behould I come quickly, and my reward is with me, to render to euery man according to his workes.* Fulke reading this phrase so often repeated in holy Scripture, graunteth that euery one receaueth the crowne of glory according to his workes, according to his labour, yet *not according to the merit of his labour*, which others more plainly explicating allow it giuen to our workes, *as signes of our faith, not as causes meritorious of the same.* But the latin text of Ecclesiasticus, hath that very word *according to the merit of our workes*, which necessarily implieth a meritorious cause. Besides holy writ affirmeth, That we receaue the crowne of blisse, as the reward, wages, and hire of our labours, therefore according to the merit of our labours. For hire, wages, and reward, haue mutuall correspondence and inseparable connexion with merite, in so much as heauen is proposed vnto vs as a goale, or price, to be wõne

Matth. 16. v. 27. 1. ad Cor. 3. ad Gal. 6. v. 7. Ibidem v. 9. Apo. 22. v. 12. Fulk in 1. ad Cor. 3. sect. 2. Caluin l. 3. instit. c. 18. §. 1. & 7. Eccles. 16. v. 15.

by running, as a Kingdome inuaded by force, as an in-
1. ad Cor. 9. v. 24. estimable gemme prized at the rate of our best indeauours,
Matth. 11. v. 12. as a treasure to be bought by the value, worthines, or
Matth. 13. v. 45. condignity of our workes, the true meritorious and mo-
Aug. in psal. 83. rall causes thereof. *In the race all runne indeed, but one receaueth*
prope finem *the price: So runne that you may obteine. The Kingdome of heauen*
Basil. in homil. quã scripsit in initium Prouerb. *suffreth violence, and the violent beare it away.* Againe, *The King-*
dom of heauen is like to a merchant man seeking good pearles, and ha-
uing found one precious pearle &c. sold all that he had and bought it. S.
Augustine: *Euerlasting life, and rest is salable and bought by tribu-*
Clem. Alex. in parænet. *lations for Christ.* S. Basil: *We are negotiators or merchantes who*
trace the Euangelicall path, purchasing the possession of heauen by the
workes of the commaundements: Let it not repent you to haue labou-
red, it is lawfull for you if you will to buy most precious saluation, with
a proper treasure, by charity and fayth, which truly is a iust price.

5. Moreouer I demonstrate it irrefragably in this Syllogisticall manner.

Whensoeuer such proportion is kept in recompensing the labours we achieue, as to greater labours greater crownes, to lesser lesser rewards are alloted: Then the crownes & rewards are giuen in respect of the works done, not as signes and conditions, but truly according to the merit of our labours, as causes of the rewardes.

But this proportion is obserued by our soueraigne Iudge, in remunerating the good deedes of the iuste which flow from his grace.

Therefore he rewarderh thẽ not as signes but as causes of our heauenly blisse, according to the worthines of their merit.

The *maior* is cleere, for what other then the dignity of the worke doth God regard in ballancing the measure of them? The worthines of Christs merits imputed by faith, that is not our owne labour, not the *thinges we do in our body*, for which we must receaue eyther good or euill, as the Apostle writeth: that doth not dignify one aboue another, but equally (as hath beene sayd) is referred to all. The promise which God maketh vnto vs? if God had his eye

leuelled

leuelled at that alone, it were as much broken in a little as in a greater, as faythfully kept in recõpensing a small, as in a weighty matter. Therein he looketh not to the greatnes of our endeauours, but to the fidelity of his owne word; in fulfilling whereof, the equality of recompensation, the proportion of workes, the repayment of seruice, the reward of labours, cannot be, as the scriptures so often insinuate, the principall markes aymed at by God. Further our vertues are rewarded as worthy of their hire, but the promise of God begetteth not any worthines or dignity in our workes, more then of themselues belong vnto them. For as our Schoolemen teach: He that shall promise a Lordship or Dukedome, in behalfe of some meane seruice, or peece of money of small value; doth not thereby enhaunce the price of the coyne, or estimate of his obsequious seruice; but the estate which is giuen in lieu of that plighted faith, although it require the performance of the seruice, or payment of the money, as conditions necessary to oblige him that promised, yet it doth as much exceed the rate of the one and desert of the other as if no promise had beene, no couenaunt made at all. Moreouer the Deuines proue that if God should threaten to punish with eternall paine an officious lye or other light offence, that sinne should not mount thereby to the heynousnes of a mortall crime, nor be worthy of more punishment, then of his owne nature it deserueth: wherefore if the commination and threatning of greater torments, then sinnes of themselues require, doth not augment the guiltines of their default, or change a small sinne into the enormity of a greater, neyther can the promise of aboundant remuneration increase the dignity of our workes, to which it is promised, nor the remuneration it selfe be called a reward, *weighed forth*, as *S. Gregory Nazianzen* affirmeth, *in the iust and euen ballance of God*, nor equally imparted according to our labours, as the Holy Ghost often pronounceth; but a free gift, liberally giuen, through the gratefulnes and fidelity of the giuer, vnles besides the promise, some worthines, or value, in our works

Gab. Vas sq in 1. 2. tom. 2. disp. 214. c. 5. & others ibidē in q. 114. diui Tho.

Greg. Naz. ora in san. Bap. extrema.

be acknowledged, to which an agreeable reward be correspondently assigned.

6. The *Miner*, that God obserueth due proportion in recompensing our seruice, more or lesse, conformable to the diligence or slacknes thereof, is also manifest by the sundry textes already quoted, That euery one shall receaue according to his owne labour: And by this of *S. Paul*, *He that soweth sparingly, sparingly also shall reape, and he that soweth in blessinges, of blessinges also shall reape*. Which *Clemens Alexandrinus* also gathereth out of these wordes of *S. Matthew*: *He that receaueth a Prophet in the name of a Prophet, shall receaue the reward of a Prophet, and he that receaueth a iuste man, in the name of a iust man, shall receaue the reward of a iust man*: both receaue rewards, yet not both the same, but seuerall, and vnequall, according to the seuerall sanctity of their persons, and inequality of their merits, whome they receaue. Hence the conclusion of my Syllogisme without checke or controle, is inuitably inferred, That seeing Almighty God portioneth forth a greater, or lesser share of glory answerable to the greatnes, or slendernes of our workes, as the hire, wages, or reward of them; he truly remunerateth our pious endeauours, not as sequells of faith, not as meere gifts of grace, but as precedent causes or condigne desertes of eternall life.

2. ad Cor. 9 v. 6. *Clem. Alex. l. 4. strom.* *Matth. 10. v. 4.*

7. Another argument or Enthymeme I frame in this sort, The sinnes and euill workes of the reprobate, are not eternally punished, either because they are signes of their infidelity, or by reason of Gods commination, and threates which he promulgateth of punishing them with euerlasting torments: But for that they be of themselues the true cause of damnation, merit Gods wrath, be iniurious, and offensiue to his infinite goodnes: Therefore the vertuous actes and good deedes of the electe, which flow from the streames of heauenly grace are not only recompensed as fruites of faith, or in regard of Gods promise made to reward them, but because they be true and proper causes thereof, because they be pleasing and acceptable in his sight, and do deseruedly purchase and merit his

his fauour. The conſequence is interred out of the words of Chriſt, who attributeth after the ſame manner, and with the ſame cauſall propoſitions, the crowne of heaven to the pious workes of the iuſt, as he doth the puniſhment of hell to the hard and vnmercifull hartes of ſinners ſaying, *Come yee bleſſed of my Father, poſſeſſe yee the Kingdome prepared for you, from the foundation of the world. For I was an hungred, and you gaue me to drincke &c. Get you away from me you curſed &c. For I was an hungred, and you gaue me not to eate, I was a thirſt, and you gaue me not to drinke*: For this cauſe the Apoſtle auerreth the ſufferances of this life to win or cauſe ſaluation, *Our Tribulation which preſently is momentary and light worketh aboue meaſure exceedingly an eternall weight of glory in vs*, where for *worketh* our proteſtants corruptly tranſlated herefore *prepareth*, albeit they haue ſince corrected it, becauſe it is in Greek κατεργάζεται, that is potently, or forcibly worketh. In liew whereof *Tertullian* readeth *perficiet in nobis*, ſhall perfect and accompliſh in vs an eternall weight of glory, yet not phiſically, as the efficient, but morally as the meritorious cauſe, which winneth and purchaſeth the laurel of beatitude, as ſinnes procure the bane of endles miſery: whereupon S. *Auguſtine*, *Euen as death is rendred for a ſtipend to the merit of ſinne, ſo is euerlaſting life, as a ſtipend to the merite of iuſtice*. And S. Chryſoſtome, *By good workes we deſerue heauen, as by euill hell.*

Matth. 25. v. 34. v. 41.

2. Corinth. 4. v. 17.

Tertull. l. de reſur. carnis. 40. in Scorp. cap. 12.

Aug. Ep. 105.

Chryſoſt. hom. 3. de Lazaro.

THE SECOND CHAPTER, IN WHICH

The same is strengthned by other reasons & authorities: & the obiections satisfied.

THE third Argument to support the merit of workes, is drawne from those places of Scripture, which testify the singular valew & prerogatiue of almes-deeds, that it deliuereth from death, purgeth sinnes, maketh vs find merit and life euerlasting: *Giue almes and behold all thinges are claene vnto you: By mercy and faith sinnes are purged. By mercy and truth iniquity is redeemed. Redeeme thou thy sinns with alms and thy iniquities with the mercies of the poore*: which place by the Protestants former, and by their later translation set forth by commaundment of his *Maiesty*, is thus adulterated, *breake of thy sinnes by righteousnes*. For although the hebrew or rather Chaldeack word *Peruk*, of *Perak* the roote, signifieth sometime to breake in pieces, to deuide, to rent in sunder, and also to redeeme, yet neuer properly to breake off, or cease to do, couering by righteousnes, as our sectaries wrest it, not extinguishing by almes deeds, as the verbe enforceth, the remaynes of sinne. But albeit the Chaldeake word had beene ambiguous, as in no indiffetent mans iudgement it is in that place, yet the Latine word *redime*, redeeme, at least the Greeke λύτρωσαι (which hath no other native signification, then ransome or redeeme thy sinnes) should haue taken all doubte and ambiguity away, had those Protestant translations syncerely followed the originall

Tob.12. v. 9. Eccles. 3. v. 33. Luc. 11. v 4. Prou. 15. v. 27. pro. 16. v. 6. Dan. 4. v. 24.

originall fountaines as they pretend.

2. The fourth and laſt reaſon is inſinuated in holy writ, in theſe very texres, which commend ſome vertuous, and heroicall actes, as better in themſelues, & more gratefull vnto God then others, although both the faith be equall & inhabitant grace by which they are wrought. For ſo *S. Paul* ſayth, *He that ioyneth his virgin in matrimony doth well, and he that ioyneth not doth better.* Likewiſe ſpeaking of the widdow, *Let her marry to whom she will only in our Lord, but more bleſſed shall she be if she ſo remaine.* In like manner diſtribute all our goodes to the poore and follow Chriſt, is of it ſelfe more perfect, then to enioy the riches of the world, and beſtow them in his ſeruice. *If thou wilt be perfect go and ſell the thinges that thou haſt, and giue to the poore &c.* To ſacrifyce our liues in teſtimony of our faith, is more precious in the eies of God, thē to releeue the poore with a cup of cold water, *Greater loue then this no man hath that a man yield his life for his frends.* In ſo much as there is ſome valew, ſome worthines in the act of Martyrdome, which is not in almes deeds, ſome dignity in voluntary pouerty which is not in rich liberality, ſome excellency of merit in virginity, beyond the degree, or holines of wedlock, wherein leaſt our aduerſaries ſhould wrangle, that they are more excellent and worthy, only as they are ſignes of greater faith, both our Sauiour and the Apoſtle ſpeake abſolutely, without any condition of greater or leſſer prerogatiue of faith. Therefore the thinges conſidered in themſelues are better, more gratefull and meritorious, all other circumſtances being equally weighed. For as conditionall aſſertions cannot be abſolutely vnderſtood, no more can abſolute, and irreſtreyned, be expounded conditionally, vnles we peruert the tenour of Gods ſacred lawes, and ſhake the whole fabrick of diuine oracles in peeces, whereuppon very religiouſly *S. Ambroſe Baſſian*, and other Biſhops without any condition of more feruent faith abſolutely auouch; *Mariage is good by which the poſterity of humane ſucceſſion is propagated, but virginity is better whereby the inheritance is gotten of our celeſtiall Kingdome, and the ſucceſſion is found out of heauenly merites.*

1. Cor. 7. v. 38. *Ibidem* v. 39 & 40. *Matt.* 19. v. 21. *Ioh.* 15. v. 13. *In concil. Mediolan. Ambroſ. Epiſt.* 82.

merites. Alſo the ſame S. Ambroſe with Baſilian, and the reſt a little before, *It is a wild and ruſticall howling to awaite or looke for, no fauour of virginity, no preferment of chaſtity, to be willing promiſcuously to confound all thinges, to abrogate the degrees of diuers merites, and bring in a certeine powerty of celeſtiall remunerations.* S. *Auguſtine, You ſee that clarity is promiſed to the bodies of Saintes, and a various luſtre of chacity for the various merites of charity.* But of him, S. *Ambroſe*, *Origen*, *Chromatius*, S. *Hierome*, *Tertullian* and S. *Ignatius* the Apoſtles Scholler, I alleadge no other then the words of the Centuriſtes. *It is apparant* (ſay they) *that Auguſtine was of this mind, that Virgins deuoted to ſanctimony haue more merit with God then the faithfull married ſolkes. For becauſe Iouinian thought the contrary that they haue no more merite, this he reprehended in him. Ambroſe to inſolently pronounceth of the merite of virgins. Origen maketh virginity a worke of perfection. Chromatius extolleth voluntary Powerty, and ſayth that by the merite thereof the riches of the heauenly Kingdome are obteyned. Hierome ſtriuing too much for Virginity, is ſomewhat vniuſt or aduerſe to marriage. Tertullian attributeth merit to Faſting. It appeareth out of the Epiſtles of Ignatius, that men euen then* (in the next age after Chriſt) *began too ſtudiouſly to loue and reuerence the ſtate of Virginity.*

Ambr. ibid ep. 81. Aug. ſerm. 14. de ſēp. (diuerſa ſpecies claritatis quia diuerſa ſūt merita charitatis.) Centur. 5. c. 4. col. 518. Aug. l. 3. de peccat. meritis. Cent. 4. 4. col. 301. Ambr. l. 2. ad Marcel. Cent. 3. c. col. 86. Orig. l. 10. in ep. ad Rom. Cent. 4. c. 4. Col. 292. Chrom. in conci. de Beat. Cent 4. c. 10 col. 1250, lerō l. aduer. Iou. Cent. 3 c. 4. col 86. Tertul. l. de Ieiunio. Cent. 2 c. 4. col. 64. Ignatius in epiſt. ad Antioch. ad Hero. ad Tarſen. Field in his 3 book. c. 21 fol. 116.

3. Concerning the preheminence and merite of Martyrdome they record the like: howbeit M. Doctour Field with his wonted procacity outfacingly depoſeth; *The Century writers reproue not the Fathers for any ſuch errour as the Papiſtes do maynteyne touching the force of martyrdome &c. Touching the merite, ſatisfaction, and expiation of ſinnes, which they fancy to be in the blood of martyrs of which impiety the Fathers neer thought.* Deale once ſincerely M. Field, I pray belie not vs, gayneſay not that which is euident in the Centuriſtes. We allow not any merit, ſatisfaction or expiation of ſinnes in the blood of Martyrs, but in the noble reſolutiō of their mind and in the heroical fact of ſhedding their blood. And of this the Century writers ſo vndoubtedly controule the auncient Fathers, as he is paſt all ſhame who goeth about to deny it. I will produce their ſayinges, and referre them to the iudgement of any not ouerpartiall ſectary. Firſt chronicling the vnfitting ſpeaches (as they terme them be-

cauſe

cause they fit not their errours) with which the doctours of the first two hundred yeares garnish the resplendent crowne of Martyrdõe. Thus they write. *They* (the Fathers of the next age after Christ) *beganne to thinke too honourably of Martyrdome, in so much as they attribute vnto it a certaine expiation of sinnes. For Clemens expressly sayth; Martyrdome is a cleansing or expurgation of offences with glory: and Ignatius in diuers of his Epistles speaketh very daungerously of the merit of Martyrdome.* Then proceeding to the Fathers of the third hundred yeares, to *Tertullian*, *Origen*, and *S. Cyprian*. *All the Doctours* (say they) *of this age, extoll Martyrdome beyond measure. For Tertullian doth almost equall it with Baptisme. Filth, or dregs* (sayth he) *are washed away by Baptisme, but spots are made white with Martyrdome. And in his* Apology. *VVho, when it cometh to passe, doth not long to suffer, that he may purchase the grace of God, that he may obteine all pardon from him, by the satisfaction or recompense of his blood: for to this worke all sinnes are forgiuen: and in his booke of the soule. Thou diest for God, thy blood is the whole key of Paradise. But Origen much more insolently then Tertullian, preferreth Martyrdome before Baptisme, and holdeth vs to be made more pure by that, then by Baptisme. Likewise that by Baptisme, sinnes passed are scoured forth, but by Martirdome future are killed: he sayth, that Diuells cannot approach the soules of Martyrs, for so much as they are vnsed in their owne liquour, clarified in their death, washed in their blood.* Cyprian *also affirmeth immortality to be gayned by the blood of Martyrs. And in his booke of exhortation to Martyrdome, he aduenturously teacheth Martyrdome to be a Baptisme, greater in fauour, more sublyme in power, in honour more precious then the Baptisme of regeneratiõ. In the Baptisme of water the remission of sinnes is receaued, in that of blood the Lawrell of vertues.* Hitherto the Centuristes word by word, who if they reproue not the Fathers for the same errour which we maintayne, yt they assigne not to the excellency of martyrdome out of the Fathers writinges *Merit, Recompence, Satisfaction, Expiatiõ, Purging, Cleansing, forgiuenes of sinnes, clarity, whitenes, immortality, glory, the Lawrell of vertues, the key of Paradise*, which openeth the gates of heauen; then let M. Feildes shameles wantones in denying, be accounted hereafter well aduised sobernes, in excusing these things.

Cent. 2. c. 4. Col. 64. *Clem. in str̃o. Ignat. in ep. ad Smir. ad Antioch. & Polycar.*

Cent. 3. c. 4. col. 85. *Tertul. in Scorpiaco. & in Apologia. & in lib. de anima. Origen. Homil. 7. in Iud. Cypr. l. 2. epist. 6.*

4. Other Protestant writers although they treate not of Martyrdome in particular, yet of merit in particular they accuse the auncient Church. Bullinger auoucheth: *The doctrine of merits, satisfaction, and iustification of workes did incontinently after the Apostles time lay their first foundation.* Doctour Humfrey, *It may not be denied, but that Irenæus, Clement and others haue in their writings the opinions of freewill and merit of workes.* Doctour Whitgift: *Almost all the Bishops of the Greeke Church and Latine also for the most part were spotted with doctrines of freewill, of merit, of inuocation of Saintes &c.* Some wrangler may cauill, as Bell the Apostata doth, that the merit which the primitiue Church allowed, is not the same which we defend, but the merit of impetration only, as though merit were not a thing quite different from impetration. 1. The begger doth impetrate, he doth not merit his almes. The hired seruaunt meriteth, he doth not impetrate his wages. 2. Merit ariseth from the worthines of desert, impetration from the earnestnes only of requeſt. 3. That is grounded in some title of iustice, or clayme of right, this in meere praiers and supplications, directly excluding the right of clayme. 4. That hath intrinsecall reference to a due reward or payment, presupposing a dignity in the worke, this to a liberall gift without any respect to the value of the worke: wherefore seeing *S. Gregory Nazianzen* sayth, *that for good workes we may exact reward, not as grace, but as plaine debt*, seeing the rest auow with him, that we deserue heauen as the stipend or crowne of our works, they cannot be wrested to be vnderstood of impetration but of true and proper merit, or else the Magdeburgiã Protestants with their English Collegues were to blame, in reprehending the Fathers for that kind of merite, which for impetration no doubt they would neuer haue done.

Bulling. vpon the Apoca. ſer. 87. fol. 270.

Humfrey Ieſ. part. 2. pag. 510. Bell in his downe fall. pag. 61.

Nazian. ora. 3. in bap. ad Rom. 6. v. 23. 1. Ioh. 3. v. 12. Abbot in his defenſe c. 5. very often.

5. Neuertheles it is obiected, that *eternall life is the free gift of God, imparted by grace, bestowed vpon vs of mercy: That it is proposed in scripture vnder the condition of an inheritance, which befalleth to children without their desertes.* I graunt all this, yet I find that as it is affirmed to be giuen by grace, so also to be gotten by violence; as it is called a free gift, so a price

or reward: as a goale of mercy, so a crowne of iustice: as an inheritance belonging to children, so a payment, hire or wages purchased by workmen, deserued of labourers. Therefore we ought not so to adhere to one text, or manner of speach that we defeate the force of the others, as Protestants are accustomed, but we must allot to euery one the life, and vigour of their natiue signification: we allow therefore that our happy life, is a free gift, giuen by grace, bestowed of mercy, in regard of the benefit of reconciliation, or first iustice most freely and mercifully communicated vnto vs, yet being iustified, encouraged to worke, and promised to be accordingly rewarded, it is then not only a gifte, but a true price, recompence, or payment due vnto vs by diuine couenaunt, or bargaine. In which sort *S. Augustine* often interpreteth the former sayings, and teacheth that euerlasting blisse, is *a reward to iustice, a grace and fauour vnto man*, that is, a grace to man, endewed only with his naturall qualities, a reward to him renewed, iustified, and diligently labouring with Gods assistance, a grace to the infidell, a debt to the faithfull, a grace to Saul a blasphemer, a debt to him a beleeuer as the same *S. Augustine* in another place largely declareth, adioyning these words; *Hearken how Paul asketh a debt, or as due who first receaued grace, not due &c. There remaineth to me a crowne of iustice: now he craueth a debt, now he exacteth a debt.* So heauen is our inheritance as we are the adopted children of God and coheires of Christ, our Crowne as we fight and conquere the assaults of the diuell, our hire wages, and day-peny also as we are workers, and collabourers with Christ in the vineyard of his Father. For albeit terrene and worldly patrimonies are by succession without labour or desert often deuolued to vnworthy inheritours, to vngratious childrē, sometime rashly without iudgment, euen against the will of their parentes, yet our heauenly inheritance is neuer graunted (infantes only excepted) but to such as deserue it, to such dutifull and obedient children, as by their labours, merits and vertuous demeanour, are made worthy of that celestial Kingdome.

Aug. ep. 105. de correp. & gra. c. 13. in ench. c. 1078 & lib. arb. c. 8. & 9.

Aug. trac. 3. in euang. Iob.

(iam debitū flagitat iam debitum exigit.)

6. But M. Abbot obiecteth againe out of *S. Paul. The afflictions of this time are not worthy of the glory to come that shalbe reuealed vpon vs.* Then he alleadgeth the like sayinges of many Fathers, to proue that our tribulations merite not the glory of heauen. I answere, they haue not any merite in themselues, according to their naturall valew, worthy of the guerdon prepared for vs: After which manner *S. Augustine, S. Basil, S. Gregory, S. Bernard,* and the rest, exclude the recompense of our merites. *S. Augustine* expresly sayth *God crowneth not thy merites, but as his giftes.* Howbeit the Apostle discourseth of our tribulations, as they are sprinckled with grace, and proceed from the iustified, yet doth not say as Protestantes corruptly translate, *they are not worthy of the glory*, but, *are not condigne to the glory to come that shalbe reuealed in vs*, that is, they haue not condigne equality, because our passions are momentary, our felicity eternall: these small, tolerable and measured forth according to our weakines, that infinitely great, immense, and heaped vp beyond all measure, and so of no account in comparison of it, as a moment is nothing paralelled with eternity, yet if they had not some true proportion of merite, the Apostle would not say, as he plainly doth, *that our tribulation which presently is momentary, and light, worketh aboue measure exceedingly an eternall weight and glory in vs.* The short and temporall pleasures, which the reprobate take in sinning, are not comparable to the euerlasting tormentes they endure in hell, yet they truly merit and deserue their damnation. The very heroicall and most excellent actions of our Sauiour Christ, his bitter passions were not equall to the preheminence of glory he receaueth in heauen, and yet no Protestant will deny them to haue beene of infinite merit, both to himselfe and vs, because of the dignity of his person; Therfore notwithstanding, our afflictions, neither in length of time, nor extremity of paine, be answerable to the excessiue ioyes reserued for vs: yet they be truly meritorious of themselues, by reason of the worthy streames of grace, and diuine dignity of supernaturall life from whence they flow. For this cause it is true which

ad Rom. 8. v. 18.

M. Abbot c. 5. sect. 9. fol. 667 668.

Aug. l. de gra. & lib. arbit. c. 7.

2. ad Corin. 4. v. 17.

M.

M. Abbot diligently obſerueth out of the Fathers: That God vouchſafeth to giue vs aboue our merites. Aboue them we graunt in magnificence of payment, yet according to them alſo in ſome proportion of reward, as the Emperour liberally diſpenſeth by the rules of diſtributiue iuſtice the ſpoyles taken in warre, vnto his ſouldiours, anſwerable to the exployts of euery man, yet aboue the rate of their deſertes. But he inſiſteth further partly out of *S. Fulgentius*, and partly out of *S. Bernard*, *That Gods reward doth ſo intemparably exceed all the merite, and worke of man, as that eternall life is not due thereunto by right, neyther ſhould God do any wrong, if he did not giue it*; Which is eaſily ſolued that it is not due vnto vs by abſolute right, independant of all precedent mercy and grace, or that God ſhould do any ſuch wrong, as in rigour of meere iuſtice, without regard to any fauour or promiſe of his, he ſhould be abſolutely bound to recompenſe our labours. This right in exacting, this wrong, or iniury in not repaying, thoſe Fathers deny, but neuer that right which is grounded alſo in mercy. For of that *S. Bernard* flatly pronounceth; *S. Paul doth confidently exact the promiſe; the promiſe truly of mercy but not of iuſtice. to be fulfilled.* And S. Fulgentius, *God of his benignity vouchſafeth to make himſelfe a debtour: A debtour* (ſayth S. Auguſtine) *he is made vnto vs &c.* to whome we may ſay *repay that which thou haſt promiſed, becauſe we haue done that which thou haſt commaunded.*

Abbot in his defence c. 5. ſect. 13. fol. 683.
Abbot in the ſame place & fol. 669
Fulgē. ad Mom. l. 1. Bern. in aumunt. ſect. 1. Bernard l. de gra. & lib. arbit. prope finē.
Fulgen. in prol. libro ad Mom.
Redde quod promiſiſti, quia fecimus quod iuſſiſti. Aug. ſect. 16. de ver. Apoſt.

7. Their laſt obiection or cauill rather, is, *That our merites are preiudiciall, and iniurious vnto Chriſt, a decreaſe of the full ſide of his aboundant merites*: As though it were a leſſening to the Sun, that the ſtarres ſhine with his borrowed light: A wrong to the fountaine that ſundry pipes are filled with his ſtreames: An iniury to the tree that all her braunches be loaden with fruite. Our Sauiour ſayth: *In this my Father is glorified, that you bring very much fruite.* Is the Father glorified by the plenty of our fruitfull and vertuous deedes, and is not Chriſt honoured by the accrew of our merites? I am content to ſtand to the iudgement of a Proteſtant, of *that moſt graue and learned Father Brentius* (ſo he

Ioh. 15. v. 8.
Brentius in Apol. confeſſ. Witem. c. de contri.

is stiled by M. Iewell) who inueigheth against vs not for exenuating, but for magnifying hereby too much the vertue of Christ, and of his passion. *To attribute* (sayth he) *vnto Christ, that, not only he by his death hath deserued the expiation of our sinnes, but also hath imparted that merit to our good workes, this is to assigne much more to Christ, then euer he acknowledgeth, or the thing it selfe can suffer, and it is contumely not only to detract from the glory due to any thing, but also to ascribe too much praise and glory to it.* &c. Notwithstanding M. *William Reynolds* our famous Champion, dexterously conuinceth by the verdicte of *Andreas Frisius* another zealous Protestant, That we neither dishonour nor magnify so much our Redeemers merites, but keepe the current of golden mediocrity, not bending to the right hand, nor to the left. Thus Frisius writeth. *Although Christ take not away all infirmity from such as be regenerate, yet renewing them by his spirit, and planting in them vertues of new life, and imparting to them merite and his iustice, most truly and with singular fruite he is said to liue in them. And by this meanes the glory of Christ is not obscured, but clarified: the Crosse of Christ is not enacuated, but made more copious, the price of the blood shed for vs is not diminished, but increased.* So he, manifestly demonstrating these two remarkeable thinges. First that our meritorious workes do not blemish or extenuate, but adde greater renowne, and lustre vnto the merites of Christ. Secondly that the worthines of our merites, spring not from the old rootes of nature, but from the new plantes of vertue, grafted in vs by the spirit of adoption, we receaue from God; which new spirit, that it should bring forth seedes of merit is so consonant vnto reason, as no iudicious person can speake against it. For if the vitall breath, or soule of man, infused into this lumpe of humane flesh, causeth beauty, motion, speach, and other actions of naturall life; if the morall habit of roote of vertue, worketh and produceth actes of morality correspondent thereunto; if the purchased habites of Philosophy, Theology and the like, begett new Philosophicall and Theologicall discourses, new actes, new propositions; what should hinder the diuine habit and supernaturall

M. William Reynolds in his refutation of M. whit. Reprehens. fol. 94. 95. Andr. Fris. de Eccles. lib. 4. c. 12.

fountaine

fountaine of grace, from achieuing diuine and supernaturall workes meritorious of new grace, meritorious of glory, worthy of God, worthy of the reward he bestoweth vpon them, supposing alwaies his promise, by which he obligeth himselfe to be a debtour vnto vs, hereupon the grace which is giuen is called our regeneration, or new birth, because it aduaunceth vs to a new state of life by which we are enabled to bring forth new and supernaturall actions, which could not be wrought out of the forge of nature.

8. And thus, seeing the store of our meritorious deeds is honorable vnto Christ, glorious vnto God, and profitable to our selues, giue me leaue to seale vp this Treatise with that exhortation of the Apostle. *Therefore my beloued brethren, be stable, and immoueable, abounding in the workes of our Lord alwaies, knowing that your labour is not vaine in our Lord:* but so pretious in his sight, as euery houre spent, euery worke accomplished in his fauour, he remunerateth with the guerdon of incomparable felicity. For as *no haire of your head, so no moment of tyme shall perish* (sayth S. Bernard.) But more elegantly *S. Ambrose* and venerable Bede, by those wordes (*a haire of your head shall not perish*) vnderstand, that not only the noble exployes of Saintes, but that their least thoughtes, and cogitations, shalbe scored vp by our iust Iudge, and be copiously rewarded in the day of retribution: *For what doth it auaile me* (sayth S. Ambrose) *if God keepe an account of all my haires? But this redoundeth to my profit, if he a watchfull witnes of my workes, bestoweth vpon them the remuneration of eternall glory.* With what care then, and sollicitude, with what promptitude, and diligence, should we endeauour to treasure vp great plenty of vertues, now whilest the tide serueth, and haruest lasteth, now when short labours may purchase perpetuall crownes, repentant teares euerlasting ioyes, voluntary almes riches of immortality: Now when euery good thought meriteth a Kingdome, euery moment may gaine Eternity.

1. ad Cor. 15. v. 58. Bernard. ser. in illa verba, Ecce nos reliquimus omnia. Ambr. in prolo. l. 2. de sp. sanc. Beda l. 6. in Luc.

Laus Deo, & immaculatæ semper V. M.

An Aduertisemẽt.

GENTLE Reader, whereas M. D. Bilson hath printed his booke Of Christian Subiection, both in quarto, & in octauo; these are to aduertise thee, that most commonly I do cite that in quarto: as also the other of M. Whitaker de Scriptura & Ecclesia, as they were printed, before they were last compiled togeather in one volume: for that the quotations of page & leafe do otherwise disagree.

FINIS.

Faults escaped in the printing.

Page.	Line.	Fault.	Correction.
8.	29.	the	this
8.	11.	forme	former
9.	25.	to be	not to be
13.	31.	ſinnes	ſinners
16.	6.	at	as
20.	25.	in	is
Ibid.	31.	tranſgreſſors	tranſgreſſions
23.	28.	called	cauſed
35.	24.	ſinne	ſumme
38.	17.	before	defile
39.	17.	reformeth	informeth
Ibid.	36.	ſinne	him
55.	6.	iuſt	wiſe
56.	9.	your	our
58.	22.	want	vaunt
60.	26.	cancell	conceale
64.	28.	ſtock	ſtole
77.	11.	ſoe	to
86.	12.	holy	horrible
Ibid.	32.	ſpirituall	ſpeciall
89.	24.	both	forth
93.	22.	inſeparally	inſeparable
101.	32.	ſectaries	ſecretaries
104.	32.	couer	couet
110.	9.	motion	notion
111.	33.	another	no other
125.	24.	let take	let him take
134.	19.	to aſſure	not to aſſure
136.	26.	grace	graue
151.	13.	we	he
168.	2.	voluntary	inuoluntary
170.	23.	ſtrange	ſtronge
179.	34.	leaſt	leſſe
215.	6.	exempting	executing
214.	vlt.	be ſinne	be no ſinne
246.	31.	of.	or.

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